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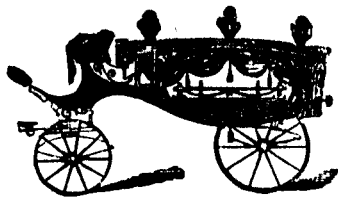
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# The Canadian Spectator.

VOL. II.—No. 27.

MONTREAL, SATURDAY, JULY 5, 1879.

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MANAGER.

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	CHESS.

*N.B.*—During the summer months the SPECTATOR will be delivered free to subscribers residing in the country, who, as well as city subscribers who have changed their residence, are requested to send their new address to the Office, No. 162 St. James Street, to prevent irregularity in delivery.

### THE TIMES.

In a long article on the Constitutional question on Wednesday the *Herald* very fairly and justly called attention to the attitude taken by the more unreasonable of those who have demanded the dismissal of Lieut.-Governor Letellier. Anything more factious and insolent than that attitude can scarcely be conceived. The Quebec Opposition have decided that in the event of their commanding a majority at any time during M. Letellier's term of office they will not act in concert with him or under him in any way.

WORSE than that. Some of the French-Canadian M.P.'s have declared that if the Governor-General shall refuse the advice of his Ministers, retaining M. Letellier in office, thus compelling the Ministry to resign and appeal to the country, they will never again take office under the Marquis of Lorne. Talk of Constitutionalism! we have got to decide yet whether we have, or are likely to have, anything better than Government by minority. Many of these French-Canadians are disloyal, and would be tyrants if they could. It is quite time for them to know that Canada does not exist altogether or mainly for them, and that all good government is not to be subverted on account of their unappeasable wrath. Sir John A. Macdonald would do a wise and popular thing if he were to set to work and emancipate himself from the disastrous influences of those violent and unreasonable men.

BUT in the interest of all parties in the Dominion, I hope the Privy Council will be induced to hand the question to its Judicial Committee for settlement. We want to have the powers of a Lieut.-Governor clearly and authoritatively defined, and the Letellier case is clearly a matter for the men versed in Constitutional laws to determine. If they will give a legal opinion, the Dominion will accept it, and be satisfied whatever the issue. But if they do not, it will lead to endless complications, and in all probability widen the breach already made by the changes in the tariff between Canada and Great Britain.

NEWSPAPER writers have been cudgelling their brains to find the cause of the long debate on the Address which M. Letellier gave to the Houses at Quebec. The *Gazette* correspondent said M. Chapleau wanted to kill time, so that the address, which was already engrossed and signed, might not be sent to England by steamer that Saturday. But as the *Star* most cleverly suggested in comment, "in that case they must have ignored the fact that there is such a thing as an Atlantic Cable, by which the result could at once be flashed to Westminster."

No: M. Chapleau knew all about the cable and the way news is "flashed," and simple delay was not his motive. The *Star* was no nearer the mark when it ventured to "hazard the opinion" that M.

Chapleau's desire was "to stave off the vote until after Dominion Day with the hope that on the House assembling all the members might not be in their places," and a division snapped which might compel a change of Government. That is not very sound reasoning to come from a *Star*. M. Chapleau kept the debate going for forty-eight hours, his friends spoke against time and several others, and M. Chapleau had a purpose in doing that. What was it? The *Gazette* did not know; the *Star* did not know; I do not know, and M. Chapleau does not know.

THE Reformed Episcopal Church is sadly in need of reforming, if we may judge by appearances. Those who are acquainted with ecclesiastical life, and the common working of what is called brotherhood, will not be surprised to find this new adventure in church-making a failure, on account of internal dissension. The founders of the R. E. Church were undoubted men of pure motives, but—speaking of the clergy among them, it is safe to say that a good deal of the personal element was put into the scheme. With a very few exceptions they were members of denominations which are not called Episcopal, and what could have put it into their heads to try and reform Episcopacy I do not understand. A work of reformation can only be done by the members of a communion, and they can only do it by bringing about internal changes. It is of no use to anoint the skin with holy oil when the heart is diseased. And if the Episcopal Church in England and America and Canada is in need of a reformation, it is quite certain that the work must be done by Episcopalians themselves. One or two discontented "ex-beneficed clergy of the Church of England," joined to a few discontented Methodists setting up a new institution under the name of "Reformed"—helping each other to rejoice in high-sounding ecclesiastical titles, such as Bishop, Right Reverend, Rector, &c., entering upon a general scramble for "primacy," and then a general public quarrel, is by no means an edifying spectacle, and not at all calculated to soften the sneer of the scornful.

THE Reformed Episcopal outlook is not cheering to the Canadian portion of the Reformers. They are happy in England, for Dr. Gregg is "Primate" by his own act, and of his own will, and there is nothing in English law to prevent his wearing the title; Mr. Richardson is Right Reverend and also a Bishop—we never expected at Cheshunt College that one of our alumni would reach such altitudes, but it is in some men to climb—and the Americans have their Bishops many linking them on to the Apostles. But poor Canada is out in the cold. The Reformed Episcopalians of this favoured Dominion can only reach the Apostles by way of the United States or England. Why should they suffer such disadvantages, and have to cross the border or the Atlantic for consecration? That is to say, why not have a Bishop all to themselves, and let the reformers of England and the United States do all the quarrelling? I am sure that there must be some Rectors amongst them willing to sacrifice themselves to fill the humble office of Bishop.

THERE seems to be no end to the miserable blunders at the Cape. To begin with, Sir Bartle Frere, by a process of reasoning the most peculiar known to this latter part of the nineteenth century, came to the conclusion that war would teach King Cetewayo to cultivate better manners and morals,—meaning thereby a more deferential attitude toward the authorities from Great Britain; then Lord Chelmsford went to work just as if he had merely to find and break up a few Gipsy encampments. He was outnumbered and outmanœuvred, of course, for the Zulu King had been expecting and preparing for just what happened.

AS a matter of course Cetewayo will be conquered; but, if the telegrams of the last few days can be relied upon, Lord Chelmsford is doing all he can to prolong the war. Cetewayo has offered terms of peace, but they are not accepted, and not even listened to in good faith. Lord Chelmsford palavers in a high and mighty fashion, as if all his battles had been short and ended in victory. What if the war should be renewed in earnest? Cetewayo can bring two hundred thousand men into the field, all of them brave, and many of them skilled soldiers. The Zulu assegai is of no use to the European; but every rifle captured by the enemy helps to make that enemy more

formidable. The hundreds of miles to be covered before Cetewayo can be effectually reached, the scarcity of provisions, and the cost of transit, make the whole a gigantic and dangerous undertaking, and the sooner honourable peace terms can be made with the Zulus the better.

THAT Sir Garnet Wolseley will make things easy for Cetewayo there can be no manner of doubt. For that purpose he has been sent to the Cape. The time is rapidly approaching when the appeal to the voters must be made, and if Ministers have not the opportunity of talking of the practical success of the foreign policy, what will they find to charm with? The eyes of the Government have wandered to the ends of the earth, and needs at home were overlooked. In truth, Beaconsfield has become a sort of political Whistler. "Arrangements" have been made with Afghanistan; with Russia in the Balkan Peninsula; with France to hold a Conference for the settlement of the Greek question; with France and Germany so far as Egypt is concerned; and now Sir Garnet Wolseley is to try and compose another with Cetewayo. But this political Whistlerism is not likely to pass for Statesmanship much longer. The people are beginning to see how thoroughly hollow the foreign policy has all along been, and when they have the opportunity will probably speak of it in a manner that will astonish the Earl.

EVEN the death of the poor Prince Imperial is put down to the score of bungling. He was sent on a dangerous reconnoitring expedition with a body of men altogether insufficient, considering the number of the enemies whom they were watching, and that the nature of the ground favoured surprise on the part of the Zulus. It will be a relief to know that the conduct of the war is in competent hands.

ENGLISH home difficulties are daily growing more serious. The agricultural interest is dissatisfied with the Ministerial policy, and the agricultural distress has got to be formidable. Financial troubles are thickening in the way of the Chancellor of the Exchequer, and before long those liabilities which awhile ago were so jauntily postponed will have to be met. Poor Sir Stafford is a man to be pitied just now.

BUT the Government have found friends in most unexpected quarters, for the Irish Obstructionists promise to give them a pretext for postponing the appeal to the country. It is the first service the Irish have rendered to either of the parties, and this is a questionable good so far as the country is concerned.

TURKEY is at her old game once more. The Sultan was requested to send representatives to the conference on the Greek boundary question, but has declined to do so. He thinks that if the delimitation of the Greek frontier is left to the Powers they are sure to disagree over it, and Turkey will reap the benefit. The Sultan is probably correct in his judgment.

ISMAIL PASHA, having enriched himself at the expense of Egypt, has decided to spend the remainder of his sojourn on earth in Naples. He will have time, and most of us hope grace, to repent of the sins he has done.

THE Grand Trunk traffic shows a decrease in merchandise, of almost eight thousand dollars for the last week in the half-year; nearly all, I am assured, of that amount is lost to the Company by the embargo which the Government maintains upon the passage of American cattle—from one point in the United States to another—*through Canada*. It must have been very acceptable to Mr. Vanderbilt to have had this traffic forced upon him by the Grand Trunk not being allowed to carry it at the very time he was throwing every obstacle he could invent in the way of the Grand Trunk getting any other profitable traffic. If it is a loss to the Company, it is a still greater loss to the public of the Dominion, who would receive the money—minus the small profit—so that if the policy is for protection to the farmer, without an urgent necessity to prevent the spread of infection, it is a public issue which should attract attention, apart from the injury our greatest public institution suffers. I think the Company would have a fair claim for a drawback on the coal duty, which the National Policy imposes, in consequence of the serious loss they have sustained through

this prohibition to carry cattle. It would be interesting to know how much the shipping interest has also been affected by it. Mr. Patterson might give the public some very valuable statistics on this subject.

THE Grand Trunk proprietors, at a special meeting held in London on Monday last, sanctioned the sale of the Riviere du Loup line, according to the Act of the last session of the Dominion Parliament. So all that now remains is to hand over the line and get the cash from the Government. It is hard to have had money so long sunk with so little return; but with the Intercolonial connection, this line may perhaps be more profitable to the Government in the future than it has been to the Company in the past, and the money comes in opportunely to make the payments required in the extension of the Grand Trunk westward. So, with even brighter prospects as it was, the sale was a good one, looking to the great advantages which are expected to accrue to the proprietors by the new departure which they are making. At the same time, Canada will, in this case, as in all past experience of the Grand Trunk development of new avenues of traffic, be the greatest gainer. All the through business of the line passes THROUGH CANADA from Sarnia or Detroit to Buffalo, St. Johns or Portland, and the money expended in the Dominion is the principal portion of the actual earnings—the margin of profit—which in recent years has been very little—being all disbursed in payment of lease rents and preference charges, leaving the shareholders to the hopeful future. Mr. Hickson is to be congratulated on the consummation of this project, which has been approved by those in England whose interests he serves in this country, and which has also been endorsed by both political parties in the Dominion Parliament.

I fully agree with my friend who writes thus from Toronto:—

"It is just possible to overstep the bounds of political decency even as recognised in such a country as this Dominion, where party spirit lends itself so persistently to personalities. The *Toronto Mail* has surely gone beyond these bounds, and others still more sacred, in its editorial of 1st July. The sacredness of the first day of the week is dragged in to form a reason for attack on the Hon. Mr. Joly's conduct in continuing the debate on the Address during a portion of the Sunday. With this as text the *Mail* proceeds to abuse the *Globe*, Mr. Joly, and several of his confreres, by name, for presumed hypocrisy and infidelity. This dragging in of personal religious views to serve the purposes of political warfare is *not* good taste. The *Globe* is no favourite of mine, nor are its narrow sectarian views at all acceptable to the thinking classes among Canadians; but all men, not utterly corrupted by self-conceit or selfishness, like to see fair play and gentle and considerate treatment, even towards a political enemy. It is better always, where possible, to hold that motives may be good, even though actions seem to us to be mistaken; and only from evil motives in one's self will one needlessly attribute evil motives to another. It is more than possible that so strong is the belief of the *Globe*, the Hon. Premier Joly and his confreres in the justice of defending the public from the insidious attacks of the late corrupt and unscrupulous Government of the Province of Quebec that they deem it a work of such 'necessity' and so great a 'mercy' to humanity, that the Sabbath of peace and rest and liberty for man can only dawn when it is thoroughly accomplished. If these be strong words, at least they are not uncharitable, for it is by the 'fruits' we can judge as to what is the *reality* of goodness, and what is only its *semblance*."

DOMINION DAY was very generally ignored by the French portion of our community. It must be because they had just before kept their national day of St. Jean Baptiste, and did not want a holiday so close on the heels of the other. But it would be better if the French Canadians could bring themselves to keep at least Dominion Day with us. We ought to join in our sports, even if we agree to stand off when we come to the graver concerns of life.

ONE would scarcely think of going to our Police Court for a lesson in deportment, nevertheless if the reporter to the *Gazette* is to be believed, the effort to teach those "who appear to be gentlemen" to take off their hats on entering a room does not meet with the success that should attend it. It seems that the announcement "Hats off" offends the fastidious taste of the *Gazette* reporter, and he adds: "Fearful lest everyone should not be able to read English they have the translation, 'Chapeaux bas.'" This the "Knight of the Faber" regards as a "public insult" and a "monstrous innovation" which should have been resented long ago.

The reporter, however, has reduced the matter to a code, says he: "When a magistrate is on the bench, it is, of course, due to the high official position which he occupies that those in court should remove their hats. Any one having business with the Magistrate's clerk would, also, as an act of courtesy, take off his hat upon entering the *sanctum sanctorum*; but, for the public to be required by placards, staring forth from every wall, to uncover in a public office before the *inferior officers of the courts*," &c., &c., is not to be tolerated by a *Gazette* reporter, and to prove *he was a gentleman*, and above that sort of thing, you know! he flatly refused to take off his hat when requested to do so. As Sam Weller said, "We must draw the line somewhere," and the *Gazette* reporter draws it at the Magistrate's clerk. I agree with Mr. Dugas, "As a gentleman, and you appear to be a gentleman, you should take off your hat whenever you enter a room." Says the reporter, "That depends upon the character of the room, and the circumstances," &c. I regret that Mr. Dugas' plain dictum is so often disregarded, and as to the *Gazette* reporter's lecture on good manners,

"He has shown by one satiric touch,  
No person needed them so much."

WHILST I am speaking of reporters, I should like to ask by what authority did the *Star* reporter secure an "interview" with the man Flanagan who is under arrest for a supposed participation in the horrible William Street murder case, and "having a conversation with him, with a view to getting some hints in the case." Nevertheless, I like the *Star* reporter's code of morals better than that of his friend of the *Gazette*. Said he on closing the interview: "Well now, my man, you are in a tight place, and my advice to you is—tell the Coroner's jury the truth and nothing but the truth." If this interviewing of prisoners, and theories of *Gazette* reporters as to how the blows were struck and the murder committed, are tolerated much longer, the whole administration of justice will become a mockery, a delusion, and a snare.

THE *Herald* is great in the legends of antiquity, but it got considerably mixed on Wednesday. Speaking of Sir John's mantle, it remarked concerning that garment: "A mantle that has proved as fatal to its wearers as the shirt of Nessus." Who was "Nessus," good *Herald*? I never heard of him or his shirt. What harm did he get from his under garment? I have heard of Nessus, who is said to have had a shirt with peculiar powers. But the *Herald* would hardly like to confess that Sir John has inherited that particular article of wear.

I HAVE a letter from Ottawa in which complaints are made of some remarks of mine last week about the future relations of Canada to Great Britain. My correspondent has fallen into the error of crediting me with sentiments which I simply quoted as being the opinions of our political leaders when they talk of the future of Canada in the confidence of private life. Whatever those of us who in public and private life are British and loyal to Britain may say to the contrary, annexation *is* a popular and foregone conclusion. I hope the N. P. will succeed, and that the "what then" will not have to be discussed; but the desperation which drove the electors to vote N. P. *en masse* last September, will break out again in another direction, and to try another expedient if that N. P. should fail. But my friend from Ottawa says:—"Now, if you will give me a page of the SPECTATOR, or even a little less, I will answer the question, and will not be afraid to present the future, either. I offer to show that the N. P. will not weaken British connection, but will immensely strengthen its interest. Further, that it is the very salvation of Canadian nationality—the thing which is to preserve our separate existence as a British Dominion." That is a good offer, and the announcement is herewith made that a page of this journal is placed at the disposal of my correspondent. What we want more than anything else just now is a calm and reasonable consideration of our position and our probable future. The country has been too long "run" for merely political purposes. We have built political canals; and we are now building or pledged to build a political railway, and, on the whole, the outlook is not cheerful. I shall be glad to give my readers the reasonable statement which has been promised from Ottawa.

EDITOR.



### THE POSITION OF THE CONSERVATIVE PARTY IN QUEBEC.

The Conservative who would have been told eighteen months ago that it were possible for a *Rouge* Government to rule this Province would have scorned the idea, as preposterous and absurd. Proud of their strength, and haughty in their fancied security, the *Bleus* quietly but gradually alienated public confidence, and disregarding the warnings of their friends, launched into an unknown sea—unprotected as a party should be, by the bulwarks of trust and faith of its supporters—and after a perilous voyage they, to-day, lie stranded high and dry upon the beach of Opposition. There can be no doubt about it; we, the *Bleus*—for the writer is a *Bleu*, and a Quebec *Bleu*—are hopelessly in Opposition. Our opponents, in whom the public evidently have a confidence which we consider unmerited, “rule the roost,” and it behooves us to ponder well before we again strike for power. Now, what has been the secret of M. Joly's success? I attribute it mainly to one cause,—high personal character. Now, character may be subjective and real, or objective and doubtful. I confess that I doubt the “highness” of M. Joly's “political character.” I believe that he has got into bad company. Some of his colleagues are not men, even of “high political character.” But it would seem that the unlimited faith which the public, rightly or wrongly, has in M. Joly has dimmed its vision, *quoad* his supporters. Now, I have often heard, at public meetings, a comparison drawn by Liberal orators between MM. Joly and Chapleau, and the point has always told against the latter. Hence the first reason for the *Rouge* success: the *Rouges* have confidence, and the public has confidence, in M. Joly. Neither the Conservatives nor the public entertain a like feeling with regard to M. Chapleau. It were one of the “sweet uses of adversity” if the Conservatives would now change their leader and endeavour to secure some more favourably known—though less fluent—chief than the Deputy for Terrebonne. We have the men,—Loranger of Laval, Beaubien of Hochelaga, Würtele of Yamaska, Robertson of Sherbrooke, Lynch of Brome, Church of Pontiac. But, never mind names, the fact remains evident. The *Bleus* want a new leader if they desire ever to regain and retain power. Now, another point. The *Bleus* have got into bad odour through having some very “scaly”—pardon me the word—hangers-on. There is a crowd of long-haired, oily “*orateurs*” and *wire-pullers* who most do congregate around the office of *La Minerve*, in whom no body has any confidence, and for whom no one has any respect. We must rid ourselves of these. Men who traffic in politics, and who boast of a fancied influence which they profess to be willing to “sell” are not wanted. “Bounce them,” gentlemen! Another point. We have lately lost Rouville, St. Hyacinthe and Chambly. In all of these there are English voters. In fact, the English vote is an important factor in elections in this Province. Our French friends often bitterly complain that our reverses are attributable to English defections from the Conservative ranks. I grant that, but a word or two, *mes amis*. The English-speaking people of this Province, as a body, have been *driven out* of the party. Do you forget the insulting way in which they were treated by the late Government? Do you imagine that the English people wish to be allied with fools and fanatics like *Tarte*? Think you that the English care nothing for administration and everything for a party whose leader they do not respect, and whose recognized supporters they despise? I despise a man who would vote for Joly simply because he is a Protestant, but I can comprehend the feelings which lead a thinking man to renounce the ravings of a *Tarte*. The fact of the matter is that we, as a party, want thorough re-organization—new leaders and new policy. We want to clean the ship of the barnacles; we want to heave over the skulking fanatics who mismanage the ship; we want to steer for the port of power by the compass good-government.

I would not have it thought that the English speaking Conservatives are the only ones who are dissatisfied with the present condition of the party. Far from it. Intelligent French Canadians think and feel in the very same way, and recognise the necessity for the movement I have indicated.

In conclusion, I call upon the Conservative deputies in the House to move in the matter.

*Cincinnatus.*

### SCRIPTURE TEACHING AND “NATIONAL POLICY.”

The CANADIAN SPECTATOR is justly credited with “broad and liberal views,” and with keeping its columns open for the presentation, not of one side only, but of both sides, of this or the other questions of public interest that may arise. Giving to its contributors and correspondents opportunity for the free expression of opinion—of course within such bounds as good morals and good manners prescribe—it certainly fills a void which has been felt by thinking men in Canada, performing for the public an office which the party journals do not take upon them, and which, it will be fair to add, they cannot be expected to take upon them, until the times have changed a good deal, and ourselves with them. While the public, doubtless, appreciate the SPECTATOR's plan of giving a hearing to both sides, it has appeared to me that on the question of National Policy the Free Trade side has so far had much the larger share of space in its columns, and the Protectionist side very little indeed. I suppose that this is simply because Free Traders have been more forward than Protectionists to offer their contributions; and I am the more confirmed in the belief that it has not occurred through any design on the part of the Editor, from the fact that his own comments on the Finance Minister's great work of this year, and the measure of success achieved in its performance, have been not only appreciative but decidedly favourable. Believing this to be the case, I offer something towards redressing the balance.

In the paper of April 19th the people of this Dominion, because they have through their representatives done the best they could to extricate themselves from embarrassment and distress, are sweepingly characterized as “a nation that has lost God.” “The devil of selfishness,” we are told, has taken possession of us, and we are trying to live by and for ourselves only, without regard to the interests of our fellow men or the claims of a common humanity. The political economy of Richard Cobden and John Stuart Mill is put upon a level with religion itself, and “Eusebius” lays down the dictum that “a life which is a religion demands absolute freedom—to let brotherly love flow out in freedom of trade.” As a people we are charged with seeking to become rich, and in need of nothing from others, “while God and His goodness will be left out in the cold,” and with placing needless barriers between God's good gifts and their recipients; that is, the poor amongst ourselves. More reckless perversion of Scripture language and teaching than this is seldom seen in print. If in Scripture teaching of the individual's duty to himself, and to his family, we are to find any indication of a man's duty to the State or nation to which he belongs, we shall be guided towards conclusions the very opposite of those so confidently affirmed by this too peremptory moralist. The Apostolic saying that if a man will not work, neither should he eat; the condemnation pronounced upon him that provideth not for his own, especially they of his own house; and the command to be not slothful in business,—all show that individual industry and providing for one's household is a part of Christian duty. It would surely be no performance of such duty for a man to stand idly by and permit his own occupation to be ruined, and his family in consequence to starve, in order that employment might be to that small extent increased somewhere abroad. When Paul and Aquila, with Priscilla helping them, were industriously engaged in tent-making at Corinth, did they think it their duty to be less diligent in seeking sale for their tents, for fear that lest by being too diligent they might be taking the bread out of the mouths of tent-makers in other cities? In the early days of the Christian Church the Disciples had all things in common; but, had they divided everything with those who were outside the brotherhood, they would soon have had nothing more to divide. They might in this way have plunged themselves into misery and want, without the world having been any the better for it. The world would indeed have been the worse for it, for such mistaken self-sacrifice would have done nothing like good enough to counterbalance the evil effect of encouragement given to sloth and improvidence.

The duty of the individual to his own family is so clearly enforced in the New Testament, that as regards that point there can be no dispute at all. In the Apostolic days no Christian government existed, and no Christian nation, as such, and Apostolic precepts do not in this relation go much in detail beyond the Master's command to render to Cæsar the things which are Cæsar's. But we know that the Disciples of these times yielded loyal obedience to the law of the land, wherever it did not conflict with the law of God; and that Paul held his State obligations to be due to the Roman State, and not to any other State. As a pastor and teacher he would undoubtedly have told converted Roman soldiers that they would still have to march under their Generals and fight the battles of the Empire just as before. If we can conceive him giving counsel to a Roman Treasurer of the Empire, we must believe that the latter would be told that his first duty, as *Treasurer*, was to the State which he served and to which he belonged. But, if we go back to the Old Testament, in which matters of national polity are very fully treated, both historically and in the laying down of the law, we find an intense national spirit prevailing throughout, from the time when Moses led the Israelites out of Egypt to the time when Nehemiah directed the remnant of the people in the rebuilding of the Temple. From the Song of Miriam to the Lamentations of Jeremiah, in various

changing scenes of trouble and of joy, the feeling of patriotism—of devotion to the nation—is strongly displayed by the Prophets, Priests and Kings of the Hebrew race. It may appear an odd thing to say, but because it is *true* I fear not to say it, that the old Jewish law, as laid down in the Books of Moses, and as carried into effect by successive generations of the Jewish people, is in substance the most extreme example of National Protection and National Policy of which we have any historical record.

One great lesson from Scripture history may here be recalled. Joseph was Pharaoh's Finance Minister: the name that I venture to use should not frighten us from seeing that the thing signified is not thereby misrepresented, or the *reality* done violence to. Under Divine direction Joseph stopped freedom of trade, and preserved, for a great public necessity yet to come, the immense surplus of the fruitful years. True, corn was afterwards sold out of Egypt to Jacob and his sons; but, had the much-bepraised rule of buying in the cheapest market and selling in the dearest been followed during the seven good years, without regard to what we may (as truly for that time as for the present) call "national policy," there would have been no corn in Egypt to sell when the years of famine came. Let it not be said that this reference to events recorded in the Book of Genesis is out of place in our present disputes. In our own day and generation—aye, within a year or two back—a policy essentially similar to that of Joseph's has been advocated for India, and has been opposed by men of Mr. Bright's school on the ground that it would be an interference with the infallible laws of Free Trade! Let a whole people perish, say the Free Trade fanatics, rather than infringe upon the principle which they idolatrously worship.

I do not claim to have fully answered "Eusebius," and the limitations of newspaper space compel me to leave unsaid at this time much that might be said on the subject of Scripture teaching as to national morality. But I have at least said enough to show that he has not Scripture so overwhelmingly on his side as he appears to have imagined, and if permitted I may return again to this matter. More recently another writer has charged that in this new National Policy of ours we are striking at the hand that has fed us, meaning Great Britain; and this accusation also I propose to answer.

Argus.

### ON DRESS,

AS VIEWED IN THE CONCENTRATED LIGHT OF BACHELORDOM.

There are some subjects so vast, so absorbing, and yet so speculative and visionary, that the timid mind almost shrinks even from an *essay* to solve them. Among these must be ranked the important topic of Ladies' Dress. Of course we men "know nothing at all about it." We are also so "stupid" that we lack even the capacity to learn.

Yet there are philanthropists among us who, not daring to centre our fossilized affections on any *one* of the opposite sex, still harbour the tenderest affection towards womanhood in complex. We study her collective eccentricities with the gentle longing to lecture her—all for her good. We aspire to give her the benefit of our wisdom and experience—the added light which even an "ignorant" man may throw on her path by the very freshness, not to say greenness, of our views on so sacred a subject as "dress."

Some of your poor masculine readers may fancy that this high-flown apology will disarm all hostile criticism. But you deceive yourselves. We shall catch it before we get through; and "what a soft old ass it is" will be the very mildest of the expressions used. Still, Truth has strong attractions for the sex whose very being is Love. There is no garment so craved by love as absolute truth, for nothing so appropriately sets off her charms.

So we shall essay to speak the truth in love, although we are *not* in love with the present fashions at all.

Possessing but little faith in the *literal* interpretation of the first eleven chapters of Genesis, we feel at a loss to know what woman has done of evil more than man that she should condemn herself to continual penance by wearing a style of apparel which fetters, to the verge of torture, her every freedom of movement. Were corsets invented as a punishment for her sins? Were alternate crinolines and pull-backs inflicted to give a crushing anxiety to a mind perturbed forever lest they should get out of gear? Is the torture of the boot, two sizes too small, fearfully pinched at the toes, and elevated by high heels supported from the centre of the foot beneath the instep, just at the soft part which Nature never intended to bear the weight of even the most sylph-like girlish form, a relic of the Dark Ages, to which science and religion are alike powerless to grant relief? These are the most prominent tortures of the present age, and we mention them exactly in the order of the relative degree of suffering they inflict, and that suffering is followed by actual deformity. How often must we men repeat the oft-told tale that pinched waists are not beauty—that exaggerations of form are hollow and unlovely, and deceive no *man*, whatever may be their effect on the beardless hobbledehoy. Nay, must we descend so low as to quote scientific fact, confirmed by *Punch* not very long ago, and assert recklessly that the strain of high heels in walking actually *deforms* the ankle.

But when we rise from the practical to the æsthetic, and questions assail us of bonnets so immense and so gorgeous in their adornment, that the face is almost lost sight of in the bewilderment that strikes the beholder at the marvellous array of enormous and quite abnormal imitation flowers that adorn it (?)—when one saddened eye dwells on the framework of tinted satin which forms the tilted brim of the modern hat, forcing us to regard the face within, when viewed from one side, as "No. 1010 portrait, unknown," and on the other side presents to us the reverse of the frame, relieved a little in its natural ugliness by ribbons, feathers, or flowers, and the pearly whiteness of about *one inch* of chin—our taste revolts utterly; and we begin to ask, is woman only framework after all, or a poor imitation of a painting—no reality—no living, moving beauty in her own sweet face, apart from bonnets?

Of course there is also the exaggeratedly small hat which tilts up behind and down in front, so as to hide all appearance of intellect, and show only eyes, nose and mouth as the soil from which grow up leaves and flowers. This is called the imitation flower-pot style; and bachelors *don't* like it.

Then, too, there is a beauty of form which no possible ingenuity of mechanical contrivances can possibly imitate. Even the ordinary mortal, who has not studied anatomy, the laws of art, and the proportions of one part of the human frame to another, can tell at once from a single glance at the hand, head, or neck, within an inch or so just how much of the figure he sees is real, and how much false. No one is deceived; unless indeed it be the deceiver.

To criticise *all* the present freaks of fashion would be a task too enormous. Still we might be allowed just one more observation. It does seem a useless fancy to so extend the skirt of a dress into a sort of tied-back wobbly mermaid's fan-tail, that it has to be tied with a string to one of the fins, in order to permit it to waggle gracefully at each step. If these fan-tails go on extending themselves abnormally, Dundreary's conundrum will be realized in life, and the fan-tail will wag the lady ere long.

Of course to insist on this right to censure is to face the natural result, a demand to suggest improvement. It is just here that the vastness of our enterprise is felt in its fullest force. For successful men-milliners are born, not made; and no mere newspaper man could hope to aspire so high. To expect us to suggest attractive novelties in dress is quite too much. Lovingly, reverently, humbly to remind the sovereign sex of first principles, as well known to them as to us, is all we dare attempt.

Just as the will to communicate thought finds clothing in words, so the will to demonstrate the beauty we cherish within finds expression in appropriate attire. And just as an individual love of a certain train of ideas seems almost to force to originality of expression, so individual longing for an ideal beauty *ought* to force to an individuality of expression of it, in outward appearance or dress. Just as there is no freshness and no beauty in a feeble copy of the expression of thought of another, so is there no *real* beauty or attractiveness in a dress the idea of which is copied entirely from another. The original expression of thought may have been to the original or natural and expressive—the original "fashion" may have been to its wearer no "fashion" in the ordinary sense, but the very fashion which the ideal of beauty naturally assumed. Yet neither in the case of words or dress can it be so to any *other* human being; for so infinite is the immeasurable Providence of our Creator that no human soul is by nature and *conformation* an exact copy of another. If the creature wills to become so, he or she must force or torture himself or herself to accomplish it; and even then fail in the attempt, except as regards outward semblance.

Here we have, then, the true rule for dress. Heaven forbid we men—with our sombre, straight cut, *mathematically* proportioned apparel, as angular and unvariedly monotonous as are our ideas of truth embodied in our creed formulae—should desire to limit the love element in woman for grace and beauty from seeking variety and *elegance* n expression. Let them range the whole realm of Nature for material wherewith to express outwardly their highest ideal—only, let it be their individual idea, not that of another individual or class. Let it be that form and colour, that amplitude or scantiness, which shall seem to each best to fill out and heighten the individual charms within, or render individual defects less prominent. Let it be adapted to individual beauty, or defect of beauty, so as to perfect the ideal loved by the individual. If the ideal loved be the beauty of truth, of course *shams* will be avoided. There is a strict line of demarcation between concealing defects and substituting shams, which the fair sex know better than we do.

Do we then advocate selfishness in the matter of dress? It would seem so. We certainly urge dressing to please one's self. Yet it is simply dressing according to what the individual deems right, best, and most appropriate, in contradistinction to dressing to please the notions of others so that we may attract *to self* their admiration or attention. Which is the more really selfish?—to carry out one's sense of the "fitness of things" into the matter of dress because it is right to do so, or to struggle to attain power and praise for self by pandering to the tastes or desires of others, which are *not* truth as we see it. The one is freedom, for truth always makes free. The other is slavery to fashion; and the power so aimed at, even were it attainable, just because it

entails falsity to one's own highest ideal, brings bonds and misery—bonds of iron and steel unrelentingly compressing the waist, railing in the nether limbs, and binding the feet in leathern bonds.

A woman's clothing is part of herself if she permit her real nature to develop itself in it. She *can* be true to herself in dress. She *can* follow out her own ideal, in a greater or lesser degree, according to the materials she can afford to procure—still always in *some* degree. In so doing she will feel that sense of calm dignity, which is one of the greatest charms of woman, suffuse her spirit as she realizes that nothing that appears externally belies or belittles her real nature. It is of course wrong to do right thus from selfish motives, even were it possible; still it is none the less a fact that in doing right there will come a great gain.

### AN ESSAY ON PARENTS.

BY AN OLD BOY.

We on this side of the Atlantic have been often held open to blame in that we too much relax the bonds of filial duty and filial obedience. There may be—there probably is—some foundation for the accusation. If so, the cause is to be found partly in this, that less restrained by custom than the inhabitants of older countries we are more free to try experiments with our children in the hope of elevating the race by developing their best qualities instead of repressing forcibly their worst. Yet there are many exceptions even on this continent. The average action of our people in this direction is not really much, if any, in advance of the motherland.

If it be true that the genuine divine command which is enfolded within the outward expression of the fifth commandment—"Honour thy father and thy mother," &c.,—is a command to honour alone our Heavenly Father, then it is open to doubt if that is the kind of honour which we parents here or elsewhere strive to infuse into our children. Yet the words of our Lord Himself would certainly seem to imply exactly such a meaning as inherent in the fifth commandment, for He says: "Call no man father upon earth, for *One* is your Father Who is in heaven." His words, be it remembered, "are spirit and are life."

Suppose a youth to be cursed with a father who has broken through every law of nature, and debased and lowered alike his physical and mental being by continual excesses—the question arises, Is such a man's son to honour, obey and follow the example and guidance of *that* father, or is he to honour and obey the Heavenly Father? It may be much easier for him, with the taint of the derived hereditary evils of his parentage alive and glowing within him—immensely easier—to honour and obey his earthly father, but is it therefore right?

The tendency of such views is, of course, to upset all traditionary obedience to parents as by social or legal laws established, and to substitute for these the law of obedience to God alone—to the highest and best conceptions of goodness and truth with which He fills our will-life and executive faculties. These we must exercise regardless altogether of fathers or brethren of mankind, regardful only of righteousness—of that right-doing which is the product of love to others, seeking their highest good, not our own ease or peace or comfort. It is to be feared it is still true that to act by these laws of God is to bring "not peace on earth, but a sword"—a conflict of truth with falsity even on the lower plane of sensual natural life.

If, however, this be the true law—and what Christian can doubt it?—Christian parents must, in dealing with their children, put their own selfishness and self-hood entirely aside, permit the fullest liberty to their children, not saving them from the natural punishments of sin and transgression, which are inwoven with the operation of natural laws, by substituting their own self-derived code of laws and punishments instead. Warning their children of consequences they must still leave them in freedom to transgress and suffer, or to refrain and enjoy, ever surrounding them so with the love that is in their hearts towards them, that even in the deepest misery, from excess or transgression, they shall turn to them for comfort, help and guidance in their distress.

Is it cruel kindness not personally to punish them for wrong doing, and so save them if possible from Nature's sterner punishments? It seems so, but it is not. It is only an appearance; for this same personal rule and infliction of arbitrary penalties—penalties not inherent in the very nature of the wrong action itself—does partake more or less, consciously or unconsciously, of revenge, and stirs up open or concealed rebellion and hatred, which no punishment can subdue inwardly, however much it may subdue outwardly. It creates, or at least draws forth, the evil nature. It sows the seeds of tyranny and oppression with the first dawns of power. See a child whip its doll or hit out savagely at the chair or table whose hard surface has hurt it, and then say, ye parents, from whom it has learned those feelings of anger or malice—this longing to meet insult with insult, evil with evil, hurt with hurt. To give our children no guidance, no warning, no help, would indeed be cruel; but, to superadd our personal vengeance to the just operation of the laws of God, which are the laws of Nature, is indeed presumptuous, cruel, unjust, and productive of evil.

Now, our knowledge of the name or character of God our Heavenly Father has the closest possible relation to our knowledge of what we ought to be as fathers to our children. And it is simply because men have formed for themselves a conception of the Fatherhood of God but little, if any, above their own practice, so perverting His Divine Love and Wisdom into the self-love of their own affection and knowledge, that their treatment of their children has hitherto been so harsh, unjust, and therefore so unloving as to perpetuate much of their own evil and so hinder the progress of the race. It is fashionable to abuse Calvinism, and to lay to the charge of that system of doctrine with its Divine wrath against sin, its rewards and punishments, and its resistance on the right of the Divine Being to choose the elect as He might will, and to condemn for ever the sinful and the non-elect that they might be to others "monuments of His wrath," and (so-called) justice. It has been usual to condemn Calvinism as a system for producing a similar stern, unyielding, revengeful and cruel justice, a sense of injured dignity asserting its right to reign in the family and the State—but it is unjust to do so. It is more just to blame the people who had so perverted their lives; had so forgotten God's law of love to others—as to turn their affections from love of others to love of self, self-rule and stern dignity and supremacy as to be capable of receiving into their minds and hearts such a conception of their Heavenly Father as Calvin presents to them. It is not to be doubted that Calvinism was an improvement on the laxity of morals previously prevailing, which it somewhat restrained, at least from breaking out into open act. In the state or condition in which men then were they could only discern the outward appearance of the truth about God. By their nature they had unfitted themselves to perceive the reality that "God is Love." Hence men ruled their families and brethren as they conceived God ruled them, and in as far as they did so from honest conviction did good service. Alas! that they should have fallen so low as to serve Him so feebly with such dread results to many a suffering soul whose life was thereby rendered all misery, agony and oppression, till at length on entering the other world he found the Light and Liberty and Love in God for which he had longed.

But Calvinism is past and dead, thank God; and He has revealed Himself by His second coming in the spiritual meaning of Scripture now shining through the clouds of the latter into the minds of men everywhere, of all creeds, of all nations. It is high time to awake out of sleep, to shake off the remaining fetters of a dead past, and recognizing God in His Divine Humanity, let us like Him "suffer little children to come unto Him and forbid them not." Let us try by His help to manifest to them the Fatherhood of God in an imitation, however feeble, of that reasoning, ever present love which He displayed when He walked on earth among us His children. Let us with Him oppose wrath with Love, hardness with gentleness, unable and unwilling as He was to spare our children, by unwise affection, a single pain which they bring on themselves by the transgression of natural or spiritual laws; yet, suffering with and for them and ever ready to help, succour, sustain, and lead them to goodness. We need to add no "corporal punishment"—no terrors of personal revenge—if we leave the laws of Nature, which are the laws of God implanted by Him with infinite wisdom in their very being and constitution, free to act upon them, and do not try to enforce salvation from self-love, which is self-conceit and self-confidence and practical unbelief in the wisdom and beneficence of "Our Father, who is in Heaven." It is simply right, in all humility, for we fathers to place ourselves alongside of our children, as children too of one Father, that we may be mutually helpful to each other in conquering and subduing our evils; but it takes some humility to do it, for grown men do not like to become as little children, especially before their own children. It ought to be so done however. To do otherwise, to appeal to personal authority and fear of vengeance arbitrarily inflicted is to foster in our children the weakness of a character deprived of the lessons of experience, sweet or bitter, which an all-wise God has provided; and, besides, such conduct brings to maturity the evil desires for revenge and cruelty which spring into being in response to cruelty inflicted.

Such pure and high-minded men as Herbert Spencer, who do not yet call themselves Christians, shame we who do by the gentleness and truth of their teaching. Herbert Spencer claims entire immunity from the exercise of brute force for women, and for children, full liberty of action for both, and an absolute respect by law for their personal rights. In so far at least he has caught the spirit of our Lord God and Saviour. Already societies for the prevention of cruelty to children have been formed both in Great Britain and the United States. Here we have societies for the prevention of cruelty to animals, but none for children. Have animals rights and children none? Ere long the use of the slave-driver's whip to animals even will be discontinued and prohibited, for animals can be trained to usefulness more effectively by love and kindness than by force—can be led, not driven. Yet a recent school case in Toronto has brought to light the fact that the power of corporal punishment is permitted to male teachers in our public schools, and may be exercised by them on girls! What think you, men, of the man who is coward enough to use it? What think you, women, of the women who remain silent and suffer it because it is not their child who is treated thus like a brute by one regardless of those dawns of womanly self-respect which he thus dares to crush in the bud?



Verily such things ought not to be. If men can suffer them, women at least, from pure selfishness, if from no higher motive, can scarcely afford to stay passive. For tyrants train tyrants. Brute force to children shown thus in presence of children breeds wife-beating when these boys become married men. Respect for the other sex slain in childhood is hard to revive in manhood; and coming generations must suffer if the evil be not removed.

Cruelty to children is only possible in an age which delights in cruelty. Love and gentleness towards children is the natural sequence and outflow of love and gentleness from man to man, from woman to woman, and from each to the other. Let us examine ourselves, see whence this plague-spot come to light has sprung, remove the power which is exercised brutally, and show that we believe in a God of Infinite Love who loves us, and would have us love others; and to learn this law of Love, let each of us who have children simply try to deal with them as lovingly as God deals with us, and see how love, patient, enduring, fostering love—never wrathful, never selfish, but always helpful—begets love and gentleness, not only towards us, but towards all, till we learn to reverence and treat with a respect we dare not safely give, alas! to all men, a little child.

### "GOOD WINE NEEDS NO BUSH."

In conversation with a friend, who is a reader and student of Shakspeare, on the quotation at the head of this article, I stated that it probably alluded to the custom of vintners hanging green bushes at their doors. Upon further search I find that the bush was generally a tuft of Ivy,—probably chosen from its relation to Bacchus.

In Gascoigne's "Glass of Government," 1575, we find:—

"Now-a-days the good wyne needeth none *ivy garland*."

Again, in the "Rival Friends," 1632:—

"Tis like the *ivy-bush* unto a tavern."

Again, in Summer's "Last Will and Testament," 1600:—

"Green *ivy-bushes* at the vintners' doors."

Again, in Florio's "Second Frutes," 1591:—

"Like unto an *ivy-bush* that calls men to the tavern, but hangs itself without to wind and wether."

Kenneth, in his "Glossary," says that "the tavern bush or frame of wood, was drest round with ivy forty years since, though now left off for tuns or barrels hung in the middle of it." The custom of hanging out these *ivy-bushes* is still observed in Warwickshire and Glostershire at statute hirings, festive-wakes, &c., by people who sell ale or cyder at no other time—that is people who set up booths or tents at a country fair, wherein cakes, junkets and "fairings" are sold or a *lusus nature* exhibited; those who sell ale or cyder hang up a green bush over the entrance or at the top of the booth to distinguish their trade or calling. Sometimes the leaves were decorated with gold or silver foil, after the fashion of the country folk who wear in their hats on the 29th of May the leaves of the oak, covered with leaf-gold, in memory of the Restoration of Charles the Second. There used to be a noted hostelry in the City of Bristol, called the *Bush*, famed for the excellent quality of its wine. The name is retained by many inns in England, and the petty taverns in Normandy are, indeed, to this day distinguished by bushes. Mr. Halliwell supplies an interesting example from an illuminated MS. of the fourteenth century, preserved in the Hunterian Museum at Glasgow, where a party of travellers are observed approaching a wayside inn, indicated by a huge bush depending from the sign. Chaucer alludes to the custom, and in an early poem in MS., we read:—

"Ryght as off a *tavernere*,  
The *greene busche* that hangeth out,  
Is a sygne, it is no dowte,  
Outward folkys flor to telle,  
That within is *wyne* to selle."

But all this reference of *green-bushes* at the tavern door in connection with *good wine* is scarcely satisfactory, for Rosalind adds:—Yet to *good wine* they do use *good bushes*. There is a sweet scented Rosemary, which is now, and was in my boyish days, commonly used to flavour such potations as "cider cup," or elderberry wine, in the same way that a plant, having a slight flavour of celery, called Borage, is now used to impart a flavourous taste to the "claret-cup."

At weddings it was usual to dip the Rosemary in the cup, and drink to the health of the new married couple. In an old play, "The City Match," we find:—

"Before we divide  
Our army, let us dip our *Rosemaries*  
In one rich bowl of *Sack*, to this brave girl  
And to the gentleman."

Again, in another old play, "The Parson's Wedding":—

"Go, get you in there, and let your husband dip the *Rosemary*."

In Holland's "Pliny," 1635 edition, we find that "Fennel hath a singular property to mundifie our sight and take away the filme or web that overcasteth and dimmeth our eyes." Some of our early writers attribute to *Rosemary* the

power of aiding the memory, and the plant is considered as a symbol of remembrance. How touching is that scene in "Hamlet," where Ophelia (act iv. s. 5) says:—"There's *rosemary* that's for remembrance; there's fennel for you; there's rue for you; and here's some for me; we may call it herb of grace o' Sundays." Again, *Rosemary* and *Rue* are beautifully put together in the "Winter's Tale" (act iv. s. 3); *Rue* for grace, and *Rosemary* for remembrance:—

"For you there's *rosemary* and *rue*; these keep  
Seeming and savour all the winter long:  
*Grace* and *remembrance* be to you both,  
And welcome to our shearing!"

Whether *Rosemary* was used with either good or bad wine to prevent the memory of the drinker from getting "obfuscated" or clouded, I know not.

In a curious old work by a Dr. Sennertus of Wittenburgh (Hamlet's University), written in Shakspeare's day, it is stated that wine and water may easily be separated by means of *ivy* vessels—if so, the ivy-bush may, probably, have been considered to have the power of taking up or absorbing the water when the wine was not *neat*—neat wines, meaning pure, unadulterated wines. It is probable that a *bush* may have been used in the 16th century for fining wine when it was turbid.

### "YET TO GOOD WINE THEY DO USE GOOD BUSHES."

As Shakspeare does not use the word *bush* in the sense of *bunch* or *sprig* or *spray*, in fact scarcely ever uses either term, and when he does, in their literal senses, (a bush of thorns; a bush wherein the birds chant melody; a bunch of grapes or radishes; sprigs of rosemary; spray, only in the sense of branches—the lofty pine that hangs his sprays) then one can scarcely see when and where a bush could be used with wine. I have already shown that a sprig or bunch of rosemary may have been used to flavour a cup of good wine. Does Shakspeare use in this instance bushes in the sense of bunches or sprigs? Using good bushes with good wine must be a mingling. Drayton alludes to bunches of spice used in drinks:—

"Spiced syllabubs, and cider of the best,  
And to the same down solemnly they sat."

Dryden says:—

"To allay the hardness of the wine,  
Let with old Bacchus new metheglin join."

Holinshead remarks that the English drank their wines spiced; and the writers of the Elizabethan period state that the English people scarcely ever drank anything *nett*.

If to *good wine* they did really use *good bushes*, and good plays proved the better for good epilogues, yet I am inclined to think that the saying "Good wine needs no bush" may have this interpretation—that it is not necessary for every palate to flavour or relish good wine by adding to it a bush of any herb such as fennel, rue, or rosemary. Again, it may be inferred that good wine would be found without the vintner hanging out an ivy-bush at the door of his wine shop; or in other words the lover of good wine would find out the seller thereof without the aid of the ivy-bush as a sign.

Perhaps my readers will say with Terence, "*Incertior sum multo quam dudum*," and think that I have thrown no light upon a passage which is obscure to many; nevertheless, if my jottings will stir up any student of Shakspeare to further pursue the subject, or to throw any additional light upon that most delightful comedy "As You Like It," no one will be better pleased than

Touchstone.

### THE TYRANNY OF FRIENDSHIP.

That terrible seamy side which is underneath every velvet coat belongs to friendship as well as to other things; and tyranny is often as much a part of the furniture of affection as the impulse to do a kindness and the pleasure of receiving one. Certain friends, generally those who are also relations, can never find it in their duty to let you alone; and have no idea that interference in your affairs may be both unwelcome and unnecessary. They mean only to be of service to you by keeping you in the right way, and repressing your eccentricities; but they spoil your digestion by rousing your temper, and they destroy your peace by perpetual interference with your plans. They take possession of your time, your visiting list, your home, and your conscience; they seek to regulate your thoughts, and put an embargo on all opinions which seem to them discursive, and such as Mrs. Grundy does not endorse; they make your politics a personal matter that seriously compromises their future relations with you, and if you would retain their good-will you must run parallel with them on the Eastern Question and the Zulu War, the hidden mind of Gambetta, the wisdom of Garibaldi, and the last surprise of Lord Beaconsfield. Convinced that they are absolutely right, they cannot bear that you whom they love should be wrong; and if you are so unfortunate as to take improper views, they do their best to dragoon you back to right reason and the side of the angels, and coerce if they cannot convince.—*Truth*.

## THINGS IN GENERAL.

## NEWS IN RUSSIA.

The Russian newspapers are strictly forbidden to publish any particulars of the route by which the Czar is to return from Livadia, and letters and telegrams are frequently suppressed. According to the St. Petersburg correspondent of the *Cologne Gazette*, the Third Section opens all letters, both from and to Russia, which bear the address of a suspected person, and a book containing a great number of such addresses is kept in the office. Of other letters, too, one in every ten is opened. The booksellers complain that so many passages in books coming from abroad are obliterated by the censors that the books become unsaleable; this is especially the case with Heine's works.

## THE EXCHEQUER CHECKMATED.

When Baron Rothschild's death was announced, a Hallelujah, in an undertone, arose from the Treasury at the prospect of the succession duty, not much less than £100,000, which it was thought would be derived from his personal estate of six millions or more, and Sir Stafford Northcote's only regret was that, as the Baron was to be removed to a better world so quickly, Providence had not expedited the catastrophe in order that the windfall might have helped to improve the look of the public accounts during the past financial year. Now, however, it appears likely that the windfall will not come to the Exchequer after all. As the wealth of the Rothschilds is held and used on the Continent as well as in England, it will not be very difficult so to manipulate the executor's statements as to show that the late Baron's personal property was foreign and not English, and therefore not liable to probate duty.

## THE PROTESTANT BURIAL GROUND IN ROME.

This burial ground is one of the loveliest places around Rome, and it is full of tender and suggestive associations. It is the graveyard of those who die here out of the Roman communion. Russians, Danes, Germans, French, English, Americans, Italians, and men of I know not what other tongues, lie here together awaiting the resurrection. Under its dark cypresses, and among its clustering roses, are some 1,200 graves,—a silent congregation from all the world. The title to the ground is vested in the German Government, through whose courtesy and Christian charity the people of all the world find consecrated rest. Among the latest graves in its limits is one of world-wide interest—that of William Howitt. A plain slab of marble about eighteen inches square, simply inscribed with his name, and not a word or letter else, mark the spot. The graves of Keats and Shelley, with their familiar inscriptions, are found in the older portion of the ground. Shelley's heart lies right under the massive ruins of a tower on the old Aurelian wall—for the walls of the city form the outside wall of the enclosure.

## CONFLICTING EVIDENCE.

A remarkable case of conflicting evidence is reported in the *Liverpool Daily Post*. A charge was recently heard at the police-court of over-crowding on Whitsun Monday the *Knight Commander*, a New Brighton ferry-boat, and three borough policemen were called for the prosecution and four Cheshire policemen for the defence. The boat was licensed to carry 740 passengers. The borough constables declared that 856 disembarked at Liverpool, which would be 116 more than the proper number. The Cheshire officers, speaking of the same voyage, swore that only 728 embarked at New Brighton, which would be 12 under the authorised number. As the boat did not stop in crossing, and as people are not in the habit of swimming out to it from the shore, it seems a safe assumption that the same number entered it at New Brighton as left it at Liverpool. The singular point about this discrepancy is that it goes by counties and not by individuals. Thus each of the three Lancashire men counted 856 passengers; while all the four Cheshire officers counted only 728. There is, therefore, at the same time a remarkable unanimity and an equally remarkable discrepancy, which (the *Liverpool Post* observes) would seem to show that the two forces have not a common basis of arithmetic. In the presence of such conflicting testimony the charge was, of course, dismissed.

## INHERITING MEMORY.

Are there not scientific men (and is not Dr. Carpenter one of them?) who consider that when we say an event had made "such an impression on us that we shall never forget it," we are not merely using a metaphor, but stating a fact? Now, if something analagous to "making an impression" on the brain really takes place whenever we commit anything to memory, is it not possible that if the impression be deeply fixed, the impressed brain may be transmitted by the parent to the offspring, who thus "inherits" its ancestor's memory? When we remember that birds take the same journey year after year, generation after generation, century after century, nay, even for ages after ages, I think we shall feel that there are more marvellous things in nature than what I am asking you to consider, namely, the possibility that the young bird at least inherits a knowledge of the way, and is capable of performing the journey alone. If "inherited memory" be accepted as a fact, what a flood of light is thrown on

many puzzles which have hitherto been classed as "instinct," such as the building of birds' nests, the pointing of pointer puppies, the knowledge possessed by young animals of right and wrong food, and of friends and enemies; I am not sure that it will not even throw light on some mysteries in human nature. When I was a child I had a dread of wolves, (a very common thing with children,) and I find the dread reproduced in one of my own children. Yet wolves have been so long extinct in England that we should probably have to go back many generations before we met with the nurses who quieted crying children by threatening to give them to the wolves. May not this be a case of "inherited memory."—*Nature*.

## THE TEACHING OF HISTORY IN SCHOOLS.

One of the strongest proofs of the need of a reform in the teaching of history in schools may be seen in the little interest felt by those who have left school, in this great subject. We see young women entering life with a keen desire to understand the existing state of things, and the events of our own time, but with scarcely a sense of what light is thrown by the past on the present, or of how we must find in the past the great movements which issue in the "long results of time." The question is then suggested,—How is it that we find ideas so unintelligent, and often even childish, in regard to a subject of such deep importance and noble proportions as our past national life? Some thought and observations on plans of teaching history give rise to the following hints as probable causes of the want of interest and esteem felt for this subject in after-life:—1. Children are taught history too soon. 2. The want of good books for beginners. 3. Inferior teachers. 4. The cramming for examinations. 5. The employment of the lecture system in teaching history too exclusively and for too long a time.—*Jour. of Women's Ed. Union*.

## NAMES OF COUNTRIES.

The following countries, it is said, were originally named by the Phœnicians, the greatest commercial people in the world. The names, in the Phœnician language, signified something characteristic of the places which they designate: Europe signifies a country of white complexion; so named because the inhabitants were of lighter complexion than those of Asia and Africa.

Asia signifies between, or in the middle, from the fact that the geographers placed it between Europe and Africa.

Africa signifies the land of corn and all sorts of grain.

Siberia signifies thirsty or dry—very characteristic.

Spain, a country of rabbits or conies. It was once so infested with these animals that it sued Augustus for an army to destroy them.

Italy, a country of pitch, from its yielding great quantities of black pitch.

Calabria, also, for the same reason.

Gaul, modern France, signifies yellow-haired as yellow hair characterized its inhabitants.

The English of Caledonia is a high hill. This was a rugged, mountainous province in Scotland.

Hibernia is utmost, or last habitation, for beyond this the westward Phœnicians never extended their voyages.

Britain, the country of tin, great quantities being found on it and adjacent islands. The Greeks called it Albion, which signifies in the Phœnician tongue either white or high mountains, from the whiteness of its shores or the high rocks on the western coast.

Corsica signifies a woody place.

Sardinia signifies the footsteps of men, which it resembles.

Syracuse, bad favour, so called from the unwholesome marsh on which it stood.

Sicily, the country of graves.

## HOW MOORE WROTE THE CANADIAN BOAT SONG.

In his passage down the St. Lawrence he jotted down in pencilling upon the fly leaf of a volume he was then reading, both the notes and a few of the words of the original song by which his own boat glee had been suggested. He missed the book on his return, and only recovered it in 1839, when he for the last time visited Ireland. At one of the festive scenes which in Dublin always accompanied his visits, a beautiful girl was introduced to the poet by Mr. Weld, a gentleman of fortune residing in the suburbs; but amid such a crowd of beauty it is doubtful if he would not have let her pass with only casual observation, had not Mr. Weld whispered in his ear, "She possesses the original copy of your 'Canadian Boat Song.'" The book in which the notes were was "Priestly Lectures," and belonged to Mr. Harness, with whom Moore was travelling. On his death the book came into the possession of Machonochie, of Edenmon, near Dublin, who gave it to his daughter. Moore asked to see it, and it was brought to him next day, at Milliken's bookstore, in Grafton street, where he had a private room for writing. When his eyes fell on the well-remembered lines he gazed on them so long and so earnestly, that the lady at last said, "Oh, Mr. Moore, I hope you do not want to take them; they are so dear to me." "No, Miss Machonochie, indeed I do not; but if you knew

what thrilling remembrances of a happy past the contemplation of this page provokes, you would not wonder at my feelings. Since I wrote these lines, I have been going so fast down the rapids of life, that I owe you much for enabling me to live, though but for a few minutes, in the past, and I shall long remember this pleasant meeting." Moore authenticated the lines explaining how they were written, with his autograph. In the original note to the song, Moore says, "The words were written to an air which the boatmen often sang." He found on looking at this book that the music was as much his own as the words. The air had never been heard until he presented it for all time to the lovers of plaintive song and romantic imagery.—*N. Y. Sun.*

### CUI BONO?

A harmless fellow, wasting useless days,  
Am I: I love my comfort and my leisure;  
Let those who wish them, toil for gold and praise—  
To me this summer-day brings more of pleasure.

So, here upon the grass I lie at ease,  
While solemn voices from the Past are calling,  
Mingled with rustling whispers in the trees,  
And pleasant sounds of water idly falling.

There was a time when I had higher aims  
Than thus to lie among the flowers and listen  
To lisping birds, or watch the sunset's flames  
On the broad river's surface glow and glisten.

There was a time, perhaps, when I had thought  
To make a name, a home, a bright existence:  
But time has shown me that my dreams were nought  
Save a mirage that vanished with the distance.

Well, it is gone; I care no longer now  
For fame, for fortune, or for empty praises;  
Rather than wear a crown upon my brow,  
I'd lie forever here among the daisies.

So you, who wish for fame, good friend, pass by;  
With you I surely cannot think to quarrel.  
Give me peace, rest, this bank whereon I lie,  
And spare me both the labour and the laurel.

M.

### A QUESTION.

"But solve me first a doubt.

I knew a man, nor many years ago;  
He had a faithful servant, one who loved  
His master more than all on earth beside.  
He falling sick, and seeming close on death,  
His master would not wait until he died,  
But bade his menials bear him from the door,  
And leave him in the public way to die.  
I knew another, not so long ago,  
Who found the dying servant, took him home,  
And fed, and cherish'd him, and saved his life.  
I ask you now, should this first master claim  
His service, whom does it belong to? him  
Who thrust him out, or him who saved his life?"

The question, so flung down before the guests,  
And balanced either way by each, at length,  
When some were doubtful how the law would hold,  
Was handed over by consent of all  
To one who had not spoken, Lionel.

Fair speech was his, and delicate of phrase.  
And he beginning languidly—his loss  
Weigh'd on him yet—but warming as he went,  
Glanced at the point of law, to pass it by,  
Affirming that as long as either lived,  
By all the laws of love and gratefulness,  
The service of the one so saved was due  
All to the saver—adding, with a smile,  
The first for many weeks—a semi-smile  
As at a strong conclusion—"body and soul  
And life and limbs, all his to work his will."

—*"The Lover's Tale," by Alfred Tennyson.*

### CORRESPONDENCE.

It is distinctly to be borne in mind that we do not by inserting letters convey any opinion favourable to their contents. We open our columns to all without leaning to any; and thus supply a channel for the publication of opinions of all shades, to be found in no other journal in Canada.

No notice whatever will be taken of anonymous letters, nor can we undertake to return letters that are rejected.

Letters should be brief, and written on one side of the paper only. Those intended for insertion should be addressed to the Editor, 162 St. James Street, Montreal; those on matters of business to the Manager, at the same address.

To the Editor of the CANADIAN SPECTATOR:

DEAR SIR,—As my last letter to the SPECTATOR provoked uncalled for criticism, showing at least that it had bitten somebody, I take the liberty again of requesting permission, through the medium of your valuable paper, to call attention to such evils of the present day as I have faith to believe are under our immediate control, and require no special Act of Parliament to legislate against them, or supernatural agency from above to interfere against their rule. But before I attempt, in all humility, to find fault with my fellow-citizens and myself—our institutions and conventionalities, with all due respect to our peculiar national and colonial characteristics, I would plead on my own behalf that he who without hearing a case in dispute, or inquiring into the merits of its accusation, would dare pronounce an opinion or judgment upon it must be considered as being arbitrary against all show of reason, and as such is not only a bigot, but an unjust, intolerant, and altogether unreasonable man. My reason for this apparently strong statement may be considered just, when I state that several letters have appeared lately in local newspapers and pamphlets (purporting to emanate from men, who at least are supposed to be gifted with a show of reason) on the subject of "Infidelity" and "Atheism in Court," and that these men misunderstanding my quotations, and of being a hypocrite; and, in fine, without reading my letters at all, pronounce judgment upon me, and proclaim me a fool; so that in self-defence I must needs request the many readers of the SPECTATOR to do me and themselves this simple act of justice, that if they conscientiously are determined to denounce my letters as humbug, they make it a matter of duty to read them beforehand. And, while I am upon this subject, one in close connection with it strikes me very forcibly as being the greatest calamity that has fallen, or is likely to fall, upon Canada for some decades to come. I refer to the arbitrary unwisdom of the press, that mighty power that should wield such an incalculable influence for good in our land, is sold to men of the most contemptible and plebeian minds, who, for their paltry hire have abandoned themselves to party and to gold. Shame upon such degrading traffic, trading in the honesty and good name of our noblest citizens. Witness the principal Grit organ of the country—the *Globe of Toronto*—whose political editorials and columns are nothing more nor less than a common sewer of abuse and misrepresentation of Sir John A. Macdonald and his Government; or such men and things as happen to be discordant to the peculiar ideas of the Hon. George Brown. Even to falsify and withhold the speeches of political opponents in Parliament seems to give the party papers particular delight, for it would appear the *Globe's* reporter (and all the minor lights take the *Globe* for their great original) has authority to report at length only such speeches as good Grits might freely read and give to their Grit children. Shame that our leading journals should so degrade and lower themselves before our countrymen as to wilfully withhold from the ignorant, and to shamefully blackguard the statesmen of our land. Is there no greater aim than party? Is there nothing nobler than this eternal proving an opponent a knave or a fool. I pray God we may never be sunk so low as our exalted neighbours across the line; but the democratic aristocracy of Canada seem to be tainted with worse than Republican sentiment, when every man's motto seems to be the time-serving adage, "Every man for himself, and God for all," no thought or consideration for the feelings of one's neighbour but self, self, self constantly staring one in the face. But one step removed from the persecution of the press is that transparent fraud of lying advertisements. Surely the advertisement bully does not imagine for one moment that his customers are mad; are we come at last to that pass, so strangely expressed by our own poet, Laureate—Tennyson:—

"When only not all men lie."

It would be very difficult to discover how many hundred quacks there are whose patent medicines, allopathical and homoeopathical, are ready to cure every known and unknown disease under the sun. How many scores of men are there who have the A-I article, that can, without fail, accomplish a thousand more things than can ever be told.

And what shall we say of the exhaustless number of first prize pianos, harmoniums, sewing-machines, &c., &c., that have each and every one received the only gold medal at the latest world's fair. How often do we see, to our disgust, on the hand-bills thrust upon us in the street flaming advertisements of dry goods, or other commodity, by some paltry Tom, Dick or Harry of so many hundred thousand yards or pounds of some line of production, of which, had they but half as much would more than doubly fill the house from attic to basement; and yet these persons have the cool audacity to imagine p cpl

cannot see through the ridiculous trickery. Shams! There is a class of men in the City of Toronto, and I presume a special variety of the same class is to be found in all cities, who call themselves speculators, (builders, so-called), and trade in their own honesty for so much cash, who wilfully and with intent to deceive, erect such match-box, tinder houses, that in a few years, they must become worthless. If such shameless houses were detached and appeared in isolated cases, I should be a knave indeed to speak against such a fraud. But, indeed, I find row after row, and terrace after terrace, erected and being erected, of the same class of houses, whose foundations, in many cases, are little more than eighteen inches under ground, two feet less than the frost line; and this before the very eyes of our City Commissioners, and in other cases the foundation below ground of brick, and above ground for a foot or so are of stone, so that the unwary purchaser is deceived into the belief that the substructure is a strong stone foundation. I would not have called public attention to this class of deception, but to state that the men who have the proprietorship and the control in these house building speculations are the *pillars of the Church* though, in many instances, their names do not appear. They indeed are the rich men who sway alike both the minister and the congregation. In fact, such a hold has this class of men upon the clergy and laity, that with all the unholy hypocrisy imaginable, they manage to become in the Methodist Church Exhorters and Local preachers. And, indeed, I speak a solemn truth when I cite, for example, the case of a man who attempted to preach (I say attempted, advisedly, for his sermon I considered blasphemy) not three Sundays ago in one of the large churches of Toronto to an unsuspecting congregation who, not ten days before was seen in the lowest haunt of indecency in the city, the Queen's Theatre, relishing (as evident by his boisterous laughter) with delight, the obscene talk of the disgraceful actors. In the name of the Most High, are there none in authority in our cities who have the fearlessness to be just; is the name of Jehovah to be insulted Sabbath after Sabbath in the House of God, and out of it by all the bold audacity of indecent hypocrisy.

We seem to be all links in some unholy chain tied together, bound hand and foot, as it were, not able to move. The clergy dares not denounce the people, because of their hire, and the people to serve their own ends tolerate this evil. The people cry out for sensational preaching and are satiated with it. Our clergy are mere caterers to the public's love of loud talking rather than the worship of the True God.

The people may pay for and receive just such preaching as they choose: "if you don't succeed, try again." It is your own fault if you are not carried into Heaven on a through ticket. If you believe in the comfortable doctrine of no eternal punishment, the Rev. So-and-so preaches that way; go and hear him. If you prefer a hell, try —, D.D. If you like it hot and heavy, with a little profanity now and then for effect, go to another of our city churches. Do you admire a crowd, then go to the Cathedral. Perhaps you are a musician and love excellent singing; you had better hire a pew in the large church with the big choir and the fifteen-thousand-dollar organ and the fifteen-hundred-dollar conductor, in the splendid church with the three-thousand-dollar eloquent rhetorical pastor and the eminently architectural edifice of the florid ecclesiastical Gothic style of the fifteenth century, and there you will meet with all that the heart can desire, though you are the worst man in the world to please. If you like free thought, indeed, even that class of people have a hall in which to exhibit their profanity. So that there is no excuse for even the most fastidious taste in the world. Oh! this Religion is a strange instrument in the hands of some men; it shuts the mouths of men, and opens them at pleasure; it blinds or gives sight. This Religion is a fine screen to crawl down behind and curl oneself up like a loathsome worm to hide. This Religion for the weak is a strong staff to lean upon, and for the proud a gaudy banner to awe the people withal. But our Heavenly Father did not mean it thus. O this deception of religion covers a multitude of sins, and can be used in the most improbable ways; can be utilized to carry men, like the immortal Pecksniff, through the most trying ordeals; and in fact, in large doses, if used with discretion, will put a man or party into power in the Legislative Assembly. And in passing I would say, with regard to the Local Houses, that it is a cause for great concern and wonder how such men, as (but I must not mention names, or people will say I am vindictive) we find not very far from East Toronto, ever manage to get a vote. Either the people must be bribed or they cannot vote intelligently, or they are depraved; for men who would cheat and lie, and notably make their thousands unblushingly by deception and fraud out of the Government of their country, are scarcely the men to place in responsible positions of trust and power to represent honest men of this great Dominion.

We talk about our educational advantages here in this Canada of ours being the most magnificent system in the world, and yet it cannot, with all its boasted ability and munificence, take the conceit and profanity out of the ordinary Canadian youth and grown up "old boy" of our land. And, faith, what can we expect when we find such a paper as *The Christian Guardian*, for instance, setting the example in such headings as "Our Righteous Dead," and then follows a long and transcendently eloquent eulogium on the bright example of some ancient sinner whose very name is a nonentity. I consider this as being nothing more or less than profanity.

One of our noblest men of Toronto, a clergyman of whom Canada will yet be proud, sorrowfully made complaint yesterday on the above heading, "Our Righteous Dead," and pronounced it very trash, unseasonable and discordant to this Christian age. Yes, talking of the conceit and profanity of Canadians at large, the words of Moore pronounced upon America years ago come back with peculiar force and significance to the present time.

"While yet upon Columbia's rising brow  
The showy smile of young presumption plays,  
The bloom is poisoned and the heart decays!  
Even now, in dawn of life, her sickly breath  
Burns with the taint of empires near their death;  
And, like the nymphs of her own withering clime,  
She is old in youth—she's blasted in her prime!"

Pardon me, sir, for the great liberty I have taken in writing at such length, but as a Spectator in this Vanity Fair I could do no less than, when seeing the evils about me, help at least to draw the attention of the unthinking to them.

Toronto, June 12th, 1879.

Herbert G. Paull.

### CURRENT LITERATURE.

THE LOVER'S TALK, by Alfred Tennyson. Houghton, Osgood & Co., Boston; Dawson Brothers, Montreal.

The author tells us in his preface that he wrote three sections of this poem in his 19th year, and that two of the three parts were printed at the time, though not published.

"Feeling the imperfection of the poem," he adds, "I withdrew it from the press." Some years afterwards he wrote the fourth section, which appears amongst his other published poems, as "The Golden Supper," and now, as the earlier portion, first circulated among friends, has been several times reprinted "without the omissions and amendments he had in contemplation, and marred by many misprints," Mr. Tennyson resolved to reissue the whole work, including the short third part, which had never before seen the light, in a form agreeable to himself. In so doing, he has conferred a boon on his many admirers and all students of his poetry. The whole of the portion he wished to suppress is quite good enough to live, and the first part gives delightful evidence of his talent. From the confused thought and stumbling verse of the second and third sections, however, it is easy to see why the poet got weary of his work and desired to forget it; while in the fourth part, "The Golden Supper," we see how, years afterwards, he returned to his early theme, and handled it with all the strength of his matured genius.

This little volume is a valuable illustration of some stages in Mr. Tennyson's poetical career, the theme is well suited to the fantastic side of the Laureate's genius, and he has not often written much finer poetry.

WAIFS IN VERSE, by G. W. Wicksteed, Q. C., Law Clerk, House of Commons, Ottawa.

This little volume of verses, printed for presentation amongst the author's friends, should not be permitted to float "adown the gulf of time" without a cordial greeting. They were written at odd moments, and many of them date from years ago, hence nothing but a kindly reception at the passing moment was ever hoped for them; nevertheless, the idea of gathering them and binding the garland together in their present acceptable shape was a "happy thought," and one which will lay "troops of friends" under an obligation. Many of the pieces deserve more than a transient fame, whilst several of them, e.g., "The Queen's Birthday, 1878," and "National Anthem," demand a stronger name than "Waifs." One mistake Mr. Wicksteed makes is calling his preface "An Apology for my Waifs"; if the word is to be taken "as an excuse for," then, they need no apology. They bear upon their front evidence of a kind heart and gentlemanly culture, which does not refrain, on occasion, from a little good-natured fun. The author evidently, with poor Hood, "doats upon a jest within the limits of becoming mirth."

The July number of *Harper's Magazine* is a worthy successor to the beautiful June number. The social gaieties of a fashionable seaside resort are presented in vivid colours in the leading article on Narraganset Pier. Howard Pyle's delightful and interesting gossip concerning life on the Eastern Shore is concluded. The peach orchards of Delaware, cypress shingle making in the Dismal Swamp, its sleepy old capital and yachting along its coast, afford Mr. Pyle splendid opportunities for the use of his pencil as well as his pen. Wm. H. Rideing contributes a charming article on The Land o' Burns—Ayr and its neighbourhood, with many beautiful illustrations. In remembrance of the Glorious Fourth, a spirited and valuable narrative of The Storming of Stony Point, July 15, 1799, with illustrations, is contributed by H. P. Johnston. The first of a series of papers on American Art, covering fifty years from 1828 to 1878, illustrated with remarkably fine reproductions of paintings by well known artists. J. T. Fields contributes a humorous poem, The Owl Critic. E. E. Hale has a story, The Happy Island, conveying good humored and wholesome satire. Miss Mulock's beautiful love story, Young Mrs. Jardine, is continued. E. P. Whipple has a very interesting paper, Recollections of Charles Sumner.

Scribner & Co. have purchased the plates and copyrights of Songs for the Sanctuary, and all Dr. Robinson's other works, and will at once enter upon a new field in the publication of Hymn and Tune books for church use. Their success in the publication of their magazines, and their ample facilities for this new enterprise, will guarantee an equally sure success.

Any one is liable to be Scalded, and every one may find relief from the agony, by simply binding on some of BROWN'S HOUSEHOLD PANACEA and Family Liniment. As the Liniment walks on, the pain walks off. If any one doubts, try it on and see how it works; but be sure to keep a bottle in the house.

We have frequently heard mothers say they would not be without Mrs. Winslow's Soothing Syrup, from the birth of the child until it had finished with the teething siege, on any consideration whatever. It gives an infant, troubled with colic pains, quiet sleep, and its parents unbroken rest at night.



Musical.

Notices of Concerts in Provincial towns, &c. are invited, so as to keep musical amateur well informed concerning the progress of the art in Canada.

All communications to contain the name and address of the sender.

All correspondence intended for this column should be directed to the Musical Editor, CANADIAN SPECTATOR Office, 162 St. James Street, Montreal.

ORCHESTRAL PROMENADE CONCERTS.

The first of these entertainments was given in the Skating Rink on the 26th ult., and, judging from a musical standpoint, was remarkably successful. The orchestra was in many ways defective, and anyone thoroughly acquainted with the scores might have noticed weak points in almost every number, were he to judge from a highly critical standpoint; but we are satisfied to be able to say that we have at last heard, in Montreal, a combination that could fairly be called an orchestra, and anyone who wishes to hear orchestral music, decently performed, need only attend these concerts in order to pass a very enjoyable evening.

The "Amoretentanze," by Gungl, was excellently played, and was well worth the hearing; so also were the "Tancredi" Overture and the Haydn Symphony in D. The first movement of the latter was rather unsteady, but the Minuetto and the Finale were capitally performed, and we were glad to see that they were received by the audience with a storm of applause, proving that good music, well performed, will always hold its own. We think the "William Tell" overture was rather too bold an attempt for the first concert; the violoncello solo was not what it should have been, and as for the clarinet (substituted for the cor anglais) we would have thought it was in the hands of a novice were it not for the admirable work done in the final movement; the flute obbligato was skilfully played, but, unfortunately, there was little or no solo to accompany, and, as a melody, the obbligato sounded rather ridiculous. The orchestra was the most complete and best balanced we have ever heard in Montreal, and, with regular practice, will soon be able to defy criticism such as the above; as it was, we never heard orchestral music so well received in this city, and we are sure that a like programme, carefully practised and performed by the same organization would invariably be well received and thoroughly appreciated.

Mr. Boucher played a "Fantasie-Ballet" by De Beriot, accompanied by the orchestra and Mr. Lavigne performed a cornet solo ("Una Voce") with a similar accompaniment. Both of these solos were skilfully and tastefully rendered and were well received, the latter gentleman being rewarded by a hearty encore.

The concert having been announced as an orchestral performance varied with vocal solos, we have left the vocalist till the last, but in reality Miss Gertrude Franklin (the prima donna) was the attraction. Miss Franklin has a high soprano voice of excellent quality, and sings with taste and expression. She fairly took the audience by storm, and was recalled after each song with great applause. Her best effort was the "Shadow Song" from Dinorah, the difficult ascending chromatic scales, the trills and the bravura passages being given with a grace and elegance worthy of a Thursby or of a Jenny Lind. On being recalled Miss Franklin sang "Bonnie Sweet Bessie" and the "Last Rose of Summer," and seemed to take complete hold of the audience, her enunciation doing credit both to herself and to her teachers. We are sure that should Miss Franklin visit us again she will have, even in summer, a much larger audience than greeted her on her first appearance.

Altogether these concerts are a step in the right direction. We hope Dr. MacLagan may succeed in keeping together the excellent material he had under his baton on this occasion, and we are satisfied that within a very short time both he and all those concerned will find that their efforts are fully appreciated by the public.

MISS EMMA THURSBY is again in London. She has repeatedly appeared at society concerts of the old Philharmonic, and is always received with enthusiasm. She sang recently, by desire, a recitative con rondo—"Mia Speranza Adorata" and "Ah non Sai qual Pena," a beautiful song written by Mozart for Mme. Lange, who had an exceptionally high voice and needed special compositions for its display. Miss Thursby's voice seems to have gained in fullness and richness. Her rendering of the impassioned recitative held the audience spellbound. The rondo—one of the most difficult airs that Mozart ever penned—was given with surprising ease and charming sweetness, and elicited a recall. After her triumphs in Paris, when a testimonial of thanks for the pleasure afforded by her singing, signed by Ambrose Thomas, Gounod, and a score or more of the best composers resident in the French capital was presented her, she might almost afford to rest upon her laurels. Miss Thursby's return home in the Autumn is probable.

KULLAK, the pianist, dined with a wealthy English parvenu. Immediately after the meal the host insisted on his playing for the company. Kullak complied, and invited the snob to a dinner at his residence on the following Sunday. After the meal, Kullak astonished his guests by placing a pair of old shoes before his rich parvenu friend. "What are these for?" queried the latter. Kullak replied: "Last Sunday you did me the honour to invite me to dinner, and insisted upon my paying with music. I have returned the compliment, and require my shoes to be mended. Every man to his own trade."

Some forty years ago the programme of one of the concerts of the Norwich Musical Festival contained the following list of pieces and of singers: "Comfort ye Mr. Hobbs, But who may abide Mr. Balfie, Behold a virgin Mr. Young, Behold darkness shall cover Mr. Phillips, Rejoice greatly Miss Birch, He shall feed Miss Howes, Come unto me Madame Stockhausen."

ORGAN APPOINTMENT.

Dr. MacLagan has been appointed organist of Christ Church Cathedral in this city, a position he formerly held for nearly eight years.

OBIT.

Mr. Albert Weber, the celebrated New York piano manufacturer, died at his residence in New York last Wednesday. Overwork is said to have been the cause.

Chess.

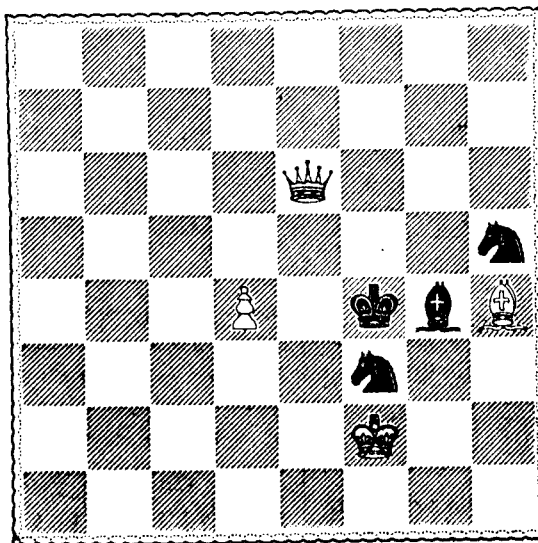
All Correspondence intended for this Column, and Exchanges, should be directed to the CHESS EDITOR, CANADIAN SPECTATOR Office, 162 St. James Street, Montreal.

Montreal, July 5th, 1879.

PROBLEM No. XXVIII.

By Arthur Napoleon, Rio Janeiro. From *La Strategie*.

BLACK.



WHITE.

White to play and mate in two moves.

SOLUTION TO PROBLEM No. XXV.

White. Black. White. Black. White.  
1 Kt to K 2 P to Q 3 2 B takes P (ch) K moves 3 Q mates.

ANSWERS TO CORRESPONDENTS.

SERGT.-MAJOR MCARTHUR, Chichester, England.—Your card received, and am much obliged. The SPECTATOR is posted to you regularly, but I shall note the new address.

GAME No. XXX.

Played between Mr. J. W. Shaw and Mr. O. Trempe.

ALLGAIER-KIESERITZKY GAMBIT.

WHITE.	BLACK.	WHITE.	BLACK.	WHITE.	BLACK.
Mr. J. W. Shaw.	Mr. O. Trempe.	13 P to K 5	Q to Kt 3	26 Kt takes Kt	Kt takes Kt
1 P to K 4	P to K 4	14 Q to B 3	P to B 3 (/)	27 P takes R	R takes P
2 P to K B 4	P takes P	15 B takes P	K to K 2	28 P takes R (ch)	K takes P
3 Kt to K B 3	P to K Kt 4	16 P takes P (ch)	K to Q 2	29 R to Q 6	Q to K 5
4 P to K R 4	P to Kt 5	17 B to R 2 (g)	Q to K 3	30 Q to Q 7 (ch)	K to B sq
5 Kt to K 5	P to Q 3 (a)	18 Q to R 5	B to K 6 (ch)	31 R to R 6	Q to Q 4
6 Kt takes K B P (b)	K takes Kt	19 K to R sq	Kt to B 3	32 R to R 6 (ch)	K to Rt sq
7 B to B 4 (ch)	B to K 3 (c)	20 Q to B 3	B takes P	33 R to R 6	Q to B 2
8 B takes B (ch)	K takes B	21 Rt to Q 2	R to K B sq (h)	34 Q takes Q (ch)	K takes Q
9 Q takes P (ch) (d)	K to B 2	22 Q R to K sq	Q to Q 4	35 R takes P (ch)	K to K 3
10 Castles	B to R 3 (e)	23 Q to KR 3 (ch) i	K to Q sq	36 B to R 3	P to Kt 4
11 Q to R 5 (ch)	K to B sq	24 R to K 7	Q Kt to Q 2	37 P to ... 3—and White wins with his Pawns on the King's side.	
12 P to Q 4	Q to B 3	25 Kt to K 4	R to K sq		

NOTES.—(a) This is known as Kolisch's move. Wormald and The Handbuch give the result as slightly in favour of White. Mr. Gossip is of a diametrically opposite opinion.  
(b) This mode of playing the Gambit does not appear in any of the books. Kt takes Kt P is the usual move.

- (c) P to Q 4 is best. White plays B takes P (ch), K to Kt sq, as in the regular Allgauer Gambit.
- (d) We would have preferred P to Q 4. In all such violent attacks nothing can be done without the co-operation of pieces.
- (e) P to K R 4 would have been a better move; for if Q takes P (ch) or R takes P (ch), Black can reply with K Kt to B 3, and his game is much liberated.
- (f) Q Kt to B 3 would have been much better, bringing two pieces into play at once.
- (g) Why not B to K 5? Surely this would have been a much stronger move.
- (h) A very inferior move, pinning his own Kt and planting his R without any protection.
- (i) Perhaps R to K 7 at once would have been better.

CHESS INTELLIGENCE.

THE GAME OF CHESS, BY MARCUS HYERONIMUS VIDA.—We shall next week commence publishing a translation of this well-known beautiful Latin poem, and continue it in each alternate issue till finished.

CASTLING.—The Italians have four recognised modes of Castling: *Roccare forte*, play K to R sq. and R to B sq.; *medio*, K to Kt sq. and R to K sq.; *larghissimo*, K to R sq. and R to K sq.; and *ristretto* or *alla Calabrista* in which the K is played to Kt sq. and R to B sq.

The score in the International Tourney now stands:—United States, 24; Great Britain, 22; drawn, 7.

The Championship of the Southern States is next to be decided by a match between Mr. Galbraith, of Jackson, and Mr. Spellman, of Baltimore. A rod in pickle, however, for the winner will be found in Mr. Orchard, of Charleston, who treats us weekly to so much wholesome fruit of his own growing, in the *Charleston News*.

Mrs. Gilbert, of Hartford, Conn., has accepted the challenge of Miss Ella M. Blake, of Newberry, S.C., and the correspondence games will begin as soon as Mrs. Gilbert's other similar engagements, already made, will allow.—*Turf, Field and Farm*.

In consequence of Mr. Hammond, of Boston, declining to accept the challenge of Mr. William Curran, the Chess Editor of the *Boston Globe*, the latter may fairly be considered the champion of New England. It seems, however, that he is not to hold the title without a struggle; Mr. Ware, of Boston, has already issued a challenge. May the best man win.—*Buffalo Advertiser*.

The longest game on record, 143 moves, lasting sixteen hours in all, was recently played between Mr. Bird and Mr. Potter, in the fifth round of the City of London Chess Club Handicap. The game was won by Mr. Bird, who thus secures either the first, or at least the second prize.



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PROVINCE OF QUEBEC.

PARLIAMENT HOUSE.

PRIVATE BILLS.

**PARTIES** intending to make application to the Legislature of the Province of Quebec, for Private or Local Bills, either for granting exclusive privileges, or conferring corporate powers for commercial or other purposes of profit, for regulating Surveys or Boundaries, or for doing anything tending to affect the rights or property of other parties, are hereby notified that they are required by the Rules of the Legislative Council and Legislative Assembly respectively (which are published in full in the "Quebec Official Gazette") to give

## ONE MONTH'S NOTICE

of the application (clearly and distinctly specifying its nature and object), in the *Quebec Official Gazette*, in the French and English languages, and also in a French and an English newspaper published in the District affected, and to comply with the requirements therein mentioned, sending copies of the first and last of such notices, to the Private Bill Office of each House, and any persons who shall make application, shall, within one week from the first publication of such notice in the *Official Gazette*, forward a copy of his Bill, with the sum of one hundred dollars, to the Clerk of the Committee on Private Bills.

All petitions for PRIVATE BILLS must be presented within the "first two weeks" of the Session.

BOUCHER DEBOUCHERVILLE,  
Cik. Leg. CouncilG. M. MUIR,  
Cik. Leg. Assembly.

Quebec, 1st April, 1879.



DEPARTMENT OF CROWN LANDS,

QUEBEC, 23rd January, 1879.

**NOTICE IS HEREBY GIVEN** that His Excellency the Lieutenant-Governor has been pleased, by Order-in-Council, dated the 20th JANUARY instant, to add the following clause to the Timber Regulations:—

All persons are hereby strictly forbidden, unless they may have previously obtained a special authorization to that effect from the Commissioner of Crown Lands or from his Agents, to settle, squat, clear or chop on Lots in Unsurveyed Territory, or on Surveyed Lands not yet open for sale, or to cut down any merchantable trees which may be found thereon, comprisable within the limits of this Province, and forming portion of the locations granted in virtue of licenses for the cutting of timber thereon; said timber being the exclusive property of the holders of said licenses, who have the exclusive right to enter actions against any person or persons who may be found violating this order.

F. LANGELIER,  
Commissioner of C. L.TENDERS  
FOR

STEEL RAILS.

TENDERS addressed to the Honourable the Minister of Railways and Canals will be received at the Canadian Emigration Office, 31 Queen Victoria Street, E. C., London, England, until JULY 15th, next, for Steel Rails and Fastenings, to be delivered at MONTREAL, as follows:—

5,000 tons by October 1st, 1879.

5,000 tons by June 1st, 1880.

5,000 tons by October 1st, 1880.

Specifications, Conditions, Forms of Tender and all other information will be furnished on application at this office, or at the Canadian Emigration Office, 31 Queen Victoria Street, E. C., London, England.

By order,  
F. BRAUN,  
Secretary.Department of Railways and Canals,  
OTTAWA, 13th June, 1879.PACIFIC RAILWAY  
TENDERS.

TENDERS for the construction of about one hundred miles of Railway, west of Red River, in the Province of Manitoba, will be received by the undersigned until noon on Friday, 1st August next.

The Railway will commence at Winnipeg, and run north-westerly to connect with the main line in the neighbourhood of the fourth base line, and thence westerly between Prairie la Portage and Lake Manitoba.

Tenders must be on the printed form, which, with all other information, may be had at the Pacific Railway Engineer's Offices in Ottawa and Winnipeg.

F. BRAUN,  
Secretary.Department of Railways and Canals,  
OTTAWA, 16th June, 1879.THE  
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PIANOS.

LETTER

FROM

WEBER of NEW YORK

TO THE PEOPLE OF THE DOMINION  
OF CANADA.

I see by the Canadian papers that I am reported as about to "establish a piano manufactory in Kingston, Ontario, to employ 250 hands," &c., and this is given as a result of the recent advance in the Canadian tariff. I thought that the Canadian people would have known there was already a "Weber" piano manufactory in Kingston. Why should they require two in the same town? This Canadian manufactory, now turning out Weber pianos at Kingston by adopting my name, has done me and my agents in the Dominion great injury, and I now appeal to the good sense and honesty of the Canadian people against it.

Some years ago a piano factory was started in the town of Kingston, which turned out several pianos under the name of "Fox." It would appear that these pianos were not very popular with the people of Canada, as the demand for the "Fox Piano" was very limited. The directors of the concern, however, got a new manager, who, it appears, was equal to the occasion, and to build up the reputation of their pianos adopted the name of Weber, procuring, as I am informed, a person of that name to work in the factory as a pretext for the great injustice of using my name on their instruments.

I do not insinuate that this Kingston piano is not a fair instrument. It is probably too good to continue any longer to sail under false colours, or to push itself on the public by adopting another maker's name. It is hardly in place here that I should tell the public how much time, capital and labour it has cost me to perfect an instrument that is now the favourite piano of every great musician, every leading prima donna, and noted pianist in both hemispheres. It is very hard to have my good name filched from me in your Dominion. I will not venture to quote the Holy Scriptures; you are an earnestly religious people, and know the great precepts probably better than I, but I will refer you to that great bible of humanity, Shakspeare. Othello, Act III., Scene 3, "Who steals my purse, &c. Shakspeare knew that stealing of a man's good name is a greater crime than highway robbery. I hope you read your Shakspeare—we Germans do.

I am informed that in the Dominion there were several Weber pianos advertised and sold by auction in private houses recently, not one of which were made by me, but all of them from this Kingston factory. In some instances the word Kingston had been rubbed off, in others it was placed below the keys, so as not to be easily legible, and I notice the style of their advertisements is intended to mislead the public and confound the two pianos. Even the grand piano, furnished by me to the Windsor Hotel, at Montreal, has been claimed as a Kingston instrument.

You are now launching out as a manufacturing people, and I have no doubt will succeed, but depend upon it your manufacturers cannot succeed by fraud, or "filching my good name," as Shakspeare has it, or "building on another man's foundation," as the Bible has it.

You belong to a nation pre-eminently honest and independent, detesting all spurious imitations and shams, slow to adopt even the good that is peculiar to other nations. It was long after America and every nation in Europe acknowledged my superiority that the great heart of England was opened to me, and now, in the language of their leading musical papers, they "place me in the front rank of all the great manufacturers."

I must remind you that no amount of capital, musical inspiration, or mechanical skill applied to the piano, could accomplish these results had I adopted for my piano dishonestly the name of any other well-known maker.

I hope the Kingston people will change the name of their piano; it will be better in the end. My piano was widely known by the musical world before their "Fox" became a "Weber." If they make a good instrument the honour will be all their own; if they do not why should my name be used any longer to palm off their instruments on the public? One thing the Canadian people may rest assured of, no good article was ever manufactured when the foundation was dishonour or fraud.

I cannot start a manufactory in the Dominion; the capital and time and labour required is too great. My agents in Montreal and Toronto are instructed to sell my pianos at the lowest possible price to meet your demands. Meantime your people should understand that there is no connection or much resemblance between the Weber piano of Kingston and those of

ALBERT WEBER,  
NEW YORK.VICTORIA MUTUAL  
FIRE INSURANCE CO.,  
OF CANADA.

HEAD OFFICE, Hamilton, Ontario.

W. D. BOOKER, Secretary, GEO. H. MILLS, President.

WATER WORKS BRANCH

Continues to issue policies—short date or for three years—on property of all kinds within range of the city water system, or other localities having efficient water works.

GENERAL BRANCH:

On Farm or other non-hazardous property only.

RATES—Exceptionally low, and prompt payment of losses.

MONTREAL OFFICE: 4 HOSPITAL STREET.

EDWD. T. TAYLOR,  
Agent.GOVERNMENT SECURITY  
FURNISHED BY THE

ÆTNA LIFE INSURANCE CO.

This Company having transacted business in Canada so acceptably for twenty-seven years past as to have, to-day, the largest Canada income of any Life Company save one (and a larger proportional income than even that one),

NOW ANNOUNCES

that it will deposit, in the hands of the Government of Canada, at Ottawa, the whole RESERVE, or RE-INSURANCE FUND, from year to year, upon each Policy issued in Canada after the 31st March, 1878. Every such Policy will then be as secure as if issued by the Government of Canada itself, so far as the safety of the funds is concerned.

The importance of having even a strong Company, like the ÆTNA LIFE, backed by Government Deposits, will be appreciated when attention is directed to the millions of money lost, even in our own Canada, through the mismanagement of Directors and others during a very few years past.

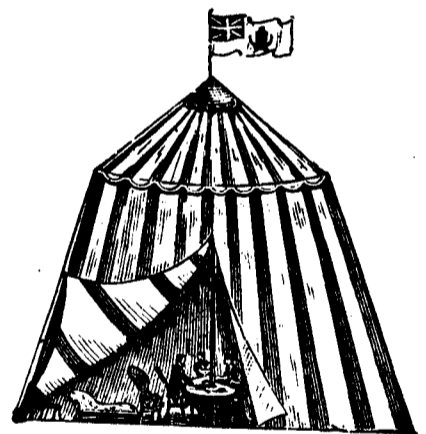
Office—Opposite Post-Office, Montreal.

MONTREAL DISTRICT BRANCH,

J. R. ALEXANDER, M.D., Manager.

EASTERN CANADA BRANCH,

ORR &amp; CHRISTMAS, Managers.



TENTS! TENTS!

FOR SALE OR HIRE.

Price from \$8 upwards.

Maker of the celebrated UMBRELLA TENT.  
SAILS of all kinds for SHIPS and YACHTS.

Note the Address,

CHRISTOPHER SONNE,

13 COMMON STREET,

(Near Allan's Wharf,) MONTREAL.

Bradley &amp; Page,

ART METAL WORKERS AND FOUNDERS  
IN BRASS AND IRON.

Gates in Wrought and Cast Iron.

New and elegant designs for

CEMETERY LOTS,

Roof and Boundary Railings.

WORKS: 84 to 90 WELLINGTON ST.

G. REINHARDT &amp; SONS,

LAGER BEER.

BREWERY:

HEAD OF GERMAN ST., MONTREAL

ALLAN LINE.

Under contract with the Government of Canada for the conveyance of

CANADIAN & UNITED STATES MAILS

1879. Summer Arrangements. 1879.

This Company's Lines are composed of the under-noted First-class, Full-powered, Clyde-built, Double-engine Iron Steamships:

Vessels.	Tonnage.	Commanders.
Sardinian	4100	Lt. J. E. Dutton, R.N.R.
Polynesian	4100	Capt. R. Brown.
Sarmatian	4000	Capt. A. D. Aird.
Circassian	3800	Capt. James Wylie.
Moravian	3650	Capt. John Graham.
Peruvian	3600	Lt. W. H. Smith, R.N.R.
Nova Scotian	3300	Capt. W. Richardson.
Hibernian	3200	Lt. F. Archer, R.N.R.
Caspian	3200	Capt. Trocks.
Austrian	2700	Capt. R. S. Watts.
Norwegian	2700	Capt. J. G. Stephen.
Prussian	3000	Capt. Jos. Ritchie.
Scandinavian	3000	Capt. H. Wylie.
Manitobian	3150	Capt. McDougall.
Canadian	2800	Capt. Neil McLean.
Phoenician	2800	Capt. James Scott.
Waldensian	2600	Capt. C. J. Menzies.
Corinthian	2400	Capt. Legallais.
Lucerne	2800	Capt. Kerr.
Acadian	1500	Capt. Cabel.
Newfoundland	1350	Capt. Mylins.

THE STEAMERS OF THE LIVERPOOL MAIL LINE,

sailing from Liverpool every THURSDAY, and from Quebec every SATURDAY (calling at Lough Fyle to receive on board and land Mails and Passengers to and from Ireland and Scotland), are intended to be despatched

FROM QUEBEC:

Sarmatian	.....	Saturday, June 14
Circassian	.....	Saturday, June 21
Sardinian	.....	Saturday, June 28
Moravian	.....	Saturday, July 5
Peruvian	.....	Saturday, July 12
Polynesian	.....	Saturday, July 19
Sarmatian	.....	Saturday, July 26

Rates of Ocean Passage:

Cabin, according to accommodation	.....	\$70, \$80
Intermediate	.....	\$40, \$50
Steerage	.....	25.00

The steamers of the Glasgow Line will sail from Quebec on or about each Thursday.

Prussian	.....	June 14
Lucerne	.....	June 14
Waldensian	.....	June 20
Phoenician	.....	June 27
Canadian	.....	July 3
Corinthian	.....	July 10
Manitobian	.....	July 17
Lucerne	.....	July 24

The steamers of the Halifax Mail Line will leave Halifax for St. John's, Nfld., and Liverpool, as follows:—

Nova Scotian	.....	June 24
Caspian	.....	July 8

Rates of Passage between Halifax and St. John's:—		
Cabin	.....	\$20.00
Steerage	.....	6.00

An experienced Surgeon carried on each vessel. Berths not secured until paid for. Through Bills Lading granted in Liverpool and at Continental Ports to all points in Canada and the Western States.

For Freight or other particulars apply in Portland to H. & A. Allan, or to J. L. Farmer; in Quebec, to H. & A. Allan, Rae & Co.; in Havre, to John M. Currie Allans, Rae & Co.; in Paris, to Gustave Bossange, Rue du Quatre Septembre; in Antwerp, to Aug. Schmitz & Co., or Richard Berns; in Rotterdam, to Ruys & Co.; in Hamburg, to C. Hugo; in Bordeaux, to James Moss & Co.; in Bremen, to Heirn Raspeel & Sons; in Belfast, to Charley & Malcolm; in London, to Montgomerie & Greenhorn, 17 Gracechurch Street; in Glasgow, to James and Alex. Allan, 70 Great Clyde Street; in Liverpool, to Allan Bros., James Street; in Chicago, to Allan & Co., 72 LaSalle Street.

H. & A. ALLAN, Cor. Youville and Common Sts., Montreal.

Elliot's Dentifrice, THE BEST IN USE.

The testimony of the highest dignitaries of the State, the Church and the Bar, Officers of the Army and Navy, authorities in Medical Science and Dental Surgery and the Learned Professions, all unite in declaring that

Elliot's Dentifrice IS THE BEST IN USE.

The recommendations of the above will be found on the wrappers around each box.

The demand for ELLIOT'S DENTIFRICE has constantly increased since its first introduction to the public, 33 YEARS AGO.

Each box contains THREE TIMES THE QUANTITY of ordinary Dentifrice.

It is the most economical as well the most efficient, at the same time most agreeable

TOOTH POWDER KNOWN.

It is never sold by the ounce, and only in boxes.

Elliot's Dentifrice, THE BEST IN USE.

ELOCUTION.

MR. NEIL WARNER is prepared to give LESSONS in ELOCUTION at No. 58 Victoria street.

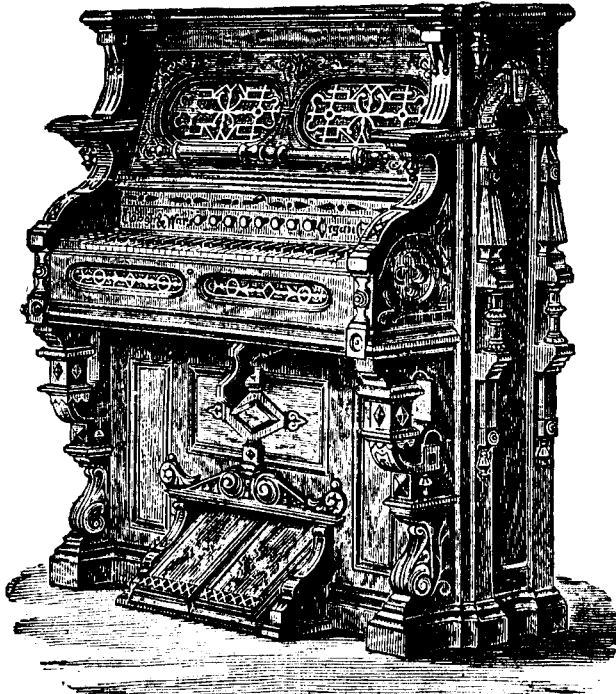
Gentlemen's Classes on Monday, Wednesday and Friday evenings.

Private Lessons if preferred.

Instructions given at Academies and Schools on moderate terms.

CLOUGH & WARREN ORGANS

CAPTIVATE THE WORLD.



EVERY INSTRUMENT FULLY WARRANTED

PURITY OF TONE PRE-EMINENT FOR

Having not only received Diploma of Honor and Medal of Highest Merit at the United States Centennial International Exhibition, but having been UNANIMOUSLY PRONOUNCED, BY THE WORLD'S BEST JUDGES, AS SUPERIOR TO ALL OTHERS.

AGENTS WANTED IN EVERY COUNTY.

ADDRESS:

CLOUGH & WARREN ORGAN CO., DETROIT, MICH.

WILLIAM DOW & CO., Brewers and Maltsters.

SUPERIOR PALE AND BROWN MALT, India Pale and Other Ales, Extra Double and Single Stout, in wood and bottle.

FAMILIES SUPPLIED.

The following Bottlers only are authorized to use our labels, viz:—

Thos. J. Howard	.....	173 St. Peter street
Jas. Virtue	.....	19 Aylmer street
Thos. Ferguson	.....	289 St. Constant street
James Rowan	.....	162 St. Urbain street
Wm. Bishop	.....	697 1/2 St. Catherine street
Thos. Kinsella	.....	144 Ottawa street
C. Maisonneuve	.....	588 St. Dominique street

JOHN H. R. MOLSON & BROS.

Ale and Porter Brewers, NO. 286 ST. MARY STREET, MONTREAL.

Have always on hand the various kinds of ALE & PORTER, IN WOOD AND BOTTLE. Families Regularly Supplied.

GENUINE NEW YORK SINGER SEWING MACHINES THE BEST IN THE WORLD.



Buy only the GENUINE. Beware of COUNTERFEITS. None genuine without our Trade Mark stamped on the arm of the Machine.

THE SINGER MANUF'G. CO. SOLD IN 1877 282,812 MACHINES,

Being the largest number of Sewing-Machines ever sold by any Company in a single year. Machines sold on monthly payments.

THE SINGER MANUF'G. CO., 281 NOTRE DAME STREET, MONTREAL P.Q.

RELIANCE MUTUAL LIFE ASSURANCE SOCIETY of LONDON, Eng.

ESTABLISHED 1840.

CANADIAN HEAD OFFICE, 196 St. James St., Montreal. FREDERICK STANCLIFFE, RESIDENT SECRETARY.

The RELIANCE is well known for its financial strength and stability, being one of the Offices selected by Her Majesty's Postmaster-General, for Assuring the lives of Post-Office Officials, throughout the United Kingdom. Canadian management, Canadian rates; Canadian investments. Policies issued from this Office.

The important changes virtually establish the Society as a Home Institution, giving the greatest possible security to its Canadian Policy-holders.

F. C. IRELAND, CITY AND DISTRICT MANAGER, MONTREAL.

COMMERCIAL UNION ASSURANCE CO. OF LONDON, ENGLAND.

Capital - - - - - \$12,500,000

Fire and Life Insurances granted on easy terms. A call solicited.

OFFICE: 43 ST. FRANCOIS XAVIER STREET, Montreal.

FRED. COLE, GENERAL AGENT.

ESTABLISHED 1870.

RICHARDSON & CO., MERCANTILE COLLECTORS, ADVERTISING and GEN. RAJ. AGENTS. No. 4 TORONTO ST., TORONTO.

Canada Paper Co.,

374 TO 378 ST. PAUL STREET, MONTREAL.

Works at Windsor Mills and Sherbrooke, P. Q.

Manufacturers of Writing, Book, News and Colored Papers; Manilla, Brown and Grey Wrappings; Felt and Match Paper. Importers of all Goods required by Stationers and Printers.

Dominion Agents for the Celebrated Gray's Ferr Printing and Lithographic Inks and Varnishes.

POST-OFFICE TIME TABLE.

MONTREAL, July 2nd, 1879.

DELIVERY.		MAILS.		CLOSING.	
A.M.	P.M.	A.M.	P.M.	A.M.	P.M.
8 00	2 45	ONTARIO AND WESTERN PROVINCES.		8 15	00-8
8 00	.....	*Ottawa by Railway.....		8 15	8 00
.....	.....	*Provinces of Ontario, Manitoba & B. C.....		.....	.....
.....	.....	Ottawa River Route up to Carrillon.....		6 45	.....
QUEBEC & EASTERN PROVINCES.					
8 00	.....	Quebec, Three Rivers, Berthier and Sorel, by Q., M., O. & O. Ry.....		.....	2 50
.....	.....	Ditto by Steamer.....		.....	6 00
9 15	.....	Quebec, by G.T.R.....		.....	8 00
9 15	.....	Eastern Townships, Three Rivers, Arthabaska & Riviere du Loup Ry.....		.....	8 00
.....	.....	Occidental R. R. Main Line to Ottawa.....		8 00	.....
9 15	.....	Du St Jerome and St Lin Branches.....		.....	5 00
.....	.....	St Remi and Hemmingford R.R.....		.....	2 00
9 15	12 45	St Hyacinthe, Sherbrooke, Acton & Sorel Railway.....		6 00	2 30-8
.....	6 15	St Johns, Stanbridge & St Armand Station.....		6 00	.....
10 00	.....	St Johns, Vermont Junction & Shefford Railways.....		.....	3 00
10 00	.....	South Eastern Railway.....		.....	4 30
9 15	.....	New Brunswick, Nova Scotia and P.E.I.....		.....	8 00
.....	.....	Newfoundland forwarded daily on Halifax, whence despatch is by the Packet.....		.....	8 00
LOCAL MAILS.					
11 30	.....	Beauharnois Route.....		6 00	.....
9 15	.....	Chambly & St Cesaire, Boucherville, Contrecoeur, Varennes and Vercheres.....		.....	1 45
10 00	.....	Cote St Paul.....		6 00	.....
11 30	.....	L'Anneries West.....		6 00	2 00
.....	6 30	Cote St Antoine and Notre Dame de Grace.....		.....	12 45
11 30	.....	St Cunegonde.....		6 00	.....
11 30	.....	Huntingdon.....		6 00	2 00
10 00	6 00	Lachine.....		6 00	2 00
8 00	.....	Longueuil.....		6 00	2 00
10 00	.....	St Lambert.....		.....	2 30
10 00	.....	Laprairie.....		10 30	2 30
11 00	.....	Pont Viau, Sault-au-Recollet.....		.....	4 00
8 00	.....	Terrebonne and St Vincent.....		.....	2 50
8 30	5 00	Point St Charles.....		8 00	15-5
.....	1 30	St Laurent, St Eustache and Belle Riviers.....		.....	7 00
10 00	.....	North Shore Land Route to Three Rivers.....		.....	1 15
9 00	5 00	Hochelaga.....		8 00	15-5
UNITED STATES.					
8 & 10	.....	Boston & New England States, except Maine.....		6 00	3 00
8 & 10	.....	New York and Southern States.....		6 00	3 00
8 00	12 45	Island Pond, Portland and Maine.....		.....	2 30-8
8 00	.....	A) Western and Pacific States.....		8 15	8 00
GREAT BRITAIN, &c.					
.....	.....	By Canadian Line (Fridays).....		.....	7 30
.....	.....	By Canadian Line (Germany) Fridays.....		.....	7 30
.....	.....	By Cunard, Mondays.....		.....	3 00
.....	.....	Supplementary, see P.O. weekly notice.....		.....	3 00
.....	.....	By Packet from New York for England, Wednesdays.....		.....	3 00
.....	.....	By Hamburg American Packet to Germany, Wednesdays.....		.....	3 00
WEST INDIES.					
.....	.....	Letters, &c., prepared in New York are forwarded daily on New York, whence mails are despatched.....		.....	.....
.....	.....	For Havana and West Indies via Havana, every Thursday p.m.....		.....	3 00

\*Postal Card Bags open till 8.45 p.m. & 9.15 p.m. † Do. Do. 9.15 p.m. The Street Boxes are visited at 9.15 a.m., 12.30, 5.30 and 7.45 p.m. Registered Letters should be posted 15 minutes before the hour of closing ordinary Mails, and 30 min. before closing of English Mails.

ESTABLISHED 1850. J. H. WALKER, WOOD ENGRAVER, 17 Place d'Armes Hill, Near Craig street. Having dispensed with all assistance, I beg to intimate that I will now devote my entire attention to the artistic production of the better class of work. Orders for which are respectfully solicited.

THE CANADIAN ANTIQUARIAN AND NUMISMATIC JOURNAL.

Published quarterly by the Numismatic and Antiquarian Society, Montreal. Subscription, \$1.50 per annum. Editor's address: Box 1176 P.O. Remittances to GEORGE A. HOLMES, Box 1310.



**Q. M. O. & O. RAILWAY.**

**FARE REDUCED.**

**CHANGE OF TIME.**

**EASTERN DIVISION.**

Commencing MONDAY, May 19. Trains will be run on this Division, as follows:

	EXPRESS.	MIXED.
Leave Hochelaga.....	4.00 p.m.	6.00 p.m.
Arrive Three Rivers.....	7.45 p.m.	11.30 p.m.
Leave Three Rivers.....	8.00 p.m.	4.3 a.m.
Arrive Quebec.....	10.45 p.m.	9.00 a.m.
<b>RETURNING.</b>		
Leave Quebec.....	2.20 p.m.	6.15 p.m.
Arrive Three Rivers.....	5.10 p.m.	11.20 p.m.
Leave Three Rivers.....	5.25 p.m.	3.15 a.m.
Arrive Hochelaga.....	8.40 p.m.	8.30 a.m.

Trains leave Mile End 10 minutes later.  
Tickets for sale at offices of STARNES, LEVE & ALDEN, 202 St. James Street, 158 Notre Dame Street, and at Hochelaga and Mile End Stations.

J. T. PRINCE,  
Genl. Pass. Agent.

February 7th, 1879.



**GOVERNMENT RAILWAY.**

**Western Division.**

**Q., M., O. & O. RAILWAY.**

**SHORTEST AND MOST DIRECT ROUTE TO OTTAWA.**

ON AND AFTER SATURDAY, JUNE 28th, Trains will leave HOCHELAGA DEPOT as follows:

Express Trains for Hull at 9.30 a.m. and 5.00 p.m.	Arrive at Hull at 2.00 p.m. and 9.30 p.m.
Express Trains from Hull at 9.10 a.m. and 4.45 p.m.	Arrive at Hochelaga at 1.40 p.m. and 9.15 p.m.
Train for St. Jerome at 6.15 p.m.	Train from St. Jerome at 7.00 a.m.

Trains leave Mile End Station ten minutes later.

**MAGNIFICENT PALACE CARS ON ALL PASSENGER TRAINS.**

General Office, 13 Place d'Armes Square.

STARNES, LEVE & ALDEN,  
Ticket Agents.

Offices: 202 St. James and 158 Notre Dame street.

C. A. SCOTT,

General Superintendent,  
Western Division.

C. A. STARK,

General Freight and Passenger Agent.



**Q. M. O. & O. RAILWAY.**

**WESTERN DIVISION.**

**FAMILIES SPENDING THE SUMMER MONTHS** in the country are invited to visit the Villages of Riviere Des Prairies, St. Martin, St. Rose, St. Therese, St. Jerome, &c. Low rates of fare, by the month, season, or year, will be granted, and Trains run at hours suited to such travel. The above localities are unsurpassed for beautiful scenery, abundance of Boating, Fishing, and very reasonable charges for Board.

**SPECIAL**

**SATURDAY EXCURSION.**

On and after SATURDAY, May 31st, Return Tickets will be sold to all Stations at one Single Fare, First and Second-class, good to go by any Regular Train on Saturday, and return Monday following.

On and after SATURDAY, June 7th, Return Tickets will also be sold to Caledonia Springs at \$2.75, First-class, good to return until Tuesday following.

A SPECIAL TRAIN, with First-class Car attached, will leave Calumet every MONDAY MORNING at 4.45 a.m., arriving at Hochelaga at 8.45 a.m., in time for business.

C. A. SCOTT,  
General Superintendent.



**GRAND TRUNK RAILWAY.**

**LOCAL TRAIN SERVICE—SUMMER 1879.**

The Local Train Service to Lachine, Vaudreuil, St. Anne's, St. Hyacinthe, St. Johns, and other places,

DURING THE ENSUING SEASON, will be the same as last year.

The 5.00 p.m. Train to Lachine will be continued through the Autumn and Winter.

JOSEPH HICKSON,  
General Manager.



**The Quebec, Montreal, Ottawa and OCCIDENTAL RAILWAY.**

NOTICE IS HEREBY GIVEN TO ALL interested parties, that the Honourable the Commissioner of Agriculture and Public Works for the Province of Quebec, has withdrawn the deposit of the Location Plan and Book of Reference of the land required for the line of the said Railway, and for the site of the Depot and Work Shops—that is, for that part of the said Railway extending from Hochelaga to Papineau Road in the City of Montreal; the said plan made and executed by J. A. U. Baudry, Provincial Surveyor, the 1st of December, 1877, and examined and certified by S. Lesage, Esq., Deputy Commissioner of Agriculture and Public Works of the Province of Quebec, on the Thirteenth day, and filed on the Seventeenth day of the same month, in the office of the Clerk of the Peace for the District of Montreal, and advertised in two newspapers of the District of Montreal, viz., in *La Minerve* and *The Gazette* of the 18th of December, 1877.

The said Honourable Commissioner, moreover, gives Public Notice that the proceedings in expropriation of the different lots mentioned and described on the said Plan and Book of Reference, and thus commenced by the deposit of the said Plan and Book of Reference, are abandoned and discontinued to all intents and purposes; and the present notice is given so that the parties interested in the said lands, and the proprietors thereof, may enjoy and use the same to all intents and purposes, in the same manner as if the said deposit of the said Plan and Book of Reference had never been made, advertised or published.

Montreal, March 7th, 1879.

By order of the Honourable the Commissioner of Agriculture and Public Works.

E. LEF. DUBELLEFEUILLE,  
Attorney.



**BOSTON AND MONTREAL AIR LINE.**

**Shortest Route via Central Vermont R. R. Line.**

Leave Montreal at 7.15 a.m. and 4 p.m. for New York and Boston.

Two Express Trains daily, equipped with Miller Platform and Westinghouse Air Brake Sleeping Cars are attached to Night Trains between Montreal and Boston and Springfield, and New York via Troy; and Parlor Cars to Day Express between Montreal and Boston.

**TRAINS LEAVE MONTREAL.**

7.15 a.m., Day Express, for Boston via Lowell or Fitchburg, also for New York via Springfield or Troy.

For Waterloo, 4 p.m.  
4 p.m., Night Express for New York via Troy, arrive New York 7.15 a.m. next morning.

4 p.m., Night Express for Boston via Lowell, and New York via Springfield.

**GOING NORTH.**

Day Express leaves Boston via Lowell at 8.00 a.m., via Fitchburg at 8.00 a.m., Troy at 7.00 a.m., arriving in Montreal at 8.40 p.m.

Night Express leaves Boston at 5.35 p.m. via Lowell, and 6 p.m. via Fitchburg, and New York at 3 p.m. via Springfield, arriving in Montreal at 8.55 a.m.

Night Express leaves New York via Troy at 4.00 p.m., arriving in Montreal at 8.55 a.m.

For Tickets and Freight Rates, apply at Central Vermont Railroad Office, 136 St. James Street, Boston Office, 322 Washington Street.

G. W. BENTLEY, J. W. HOBART,  
Gen'l Manager, General Supt.

S. W. CUMMINGS,  
General Passenger Agent.

St. Albans, Vt., June 2, 1879.

**Ottawa River Nav. COMPANY.**



**MAIL STEAMERS BETWEEN MONTREAL and OTTAWA.**

Passengers leave by the 7.15 a.m. Train for Lachine to connect with steamer.

First class Fare.....\$2.50 from Montreal.  
Do Return.....4.00 do  
Second-class.....1.50 do

For DAY TRIP through LAKE OF TWO MOUNTAINS to CARILION, returning OVER RAPIDS in evening, take 7.15 a.m. Train for Lachine, to connect with steamer. Fare for round trip, \$1.25.

For excursion OVER RAPIDS, steamer leaves Lachine on arrival of 5 p.m. Train from Montreal. Fare for round trip, 50c.

EXCURSION TICKETS for the CELEBRATED CALEDONIA SPRINGS, at Reduced Rates. Tickets at Principal Hotels and Grand Trunk Railway Office.

COMPANY'S OFFICE:

13 Bonaventure Street.

Freight forwarded daily at Low Rates, from Freight Office, 87 Common street, Canal Basin.

R. W. SHEPHERD,  
Pre-ident.

**Richelieu & Ontario Navigation Co.**



**THE STEAMERS OF THIS COMPANY BETWEEN MONTREAL AND QUEBEC**

Run regularly as under:

The QUEBEC on Mondays, Wednesdays and Fridays, and the MONTREAL on Tuesdays, Thursdays and Saturdays, at SEVEN o'clock p.m., from Montreal.

Steamers from Montreal to Hamilton, connecting at Toronto with the Steamers for Niagara Falls and Buffalo, and with Railways for all points West, will, for the present, leave daily Sundays excepted, from the Canal Basin, at NINE o'clock a.m., and Lachine on the arrival of the train leaving Bonaventure Station at Noon. And return on arrival of train leaving Montreal at FIVE o'clock p.m.

Steamer BOHEMIAN, Captain J. Rankin, for Cornwall, every Tuesday and Friday, at HALF PAST TWELVE p.m., from Canal Basin, and Lachine on the arrival of the Three o'clock train.

Steamer TROIS RIVIERES, Captain J. Duval, leaves for Three Rivers every Tuesday and Friday, at TWO p.m., connecting at Sorel with Steamer SOREL for St. Francois and Yamaska.

Steamer BERTHIER, Captain L. H. Roy, leaves for Berthier every Tuesday at TWO p.m., and on Thursdays and Saturdays at THREE p.m., connecting at Lanoraie with Railway for Joliette.

Steamer CHAMBLAY, Captain Frs. Lamoureux, leaves for Chambly every Tuesday and Friday, at TWO p.m., connecting at Lanoraie with the cars for Joliette.

Steamer TERREBONNE, Captain E. Laforce, leaves Daily Sundays excepted, for L'Assomption, at FOUR p.m.

TICKET OFFICES—State Rooms can be secured from R. A. DICKSON, Ticket Agent, at 133 St. James Street and at the Ticket Office, Richelieu Pier, foot of Jacques Cartier Square, and at the Freight Office, Canal Basin.

J. B. LAMERE, Gen. Manager. ALEX. MILLOY, Traffic Manager.

General Offices—228 St. Paul Street.  
Montreal, May 14th, 1879.

**Delaware & Hudson Canal Company's RAILROADS**

TO

SARATOGA, TROY, ALBANY, BOSTON,

NEW YORK, PHILADELPHIA,

AND ALL POINTS EAST AND SOUTH.

Trains leave Montreal:

7.15 a.m.—Day Express, with Wagner's Elegant Drawing Room Car attached, for Saratoga, Troy and Albany, arriving in New York at 10 p.m. same day without change.

4.00 p.m.—Night Express, Wagner's Elegant Sleeping Car runs through to New York without change. This Train makes close connection at Troy and Albany with Sleeping Car Train for Boston, arriving at 9.20 a.m.

New York Through Mails and Express carried via this line.

Information given and Tickets sold at all Grand Trunk Railway Offices, and at the Company's Office,

143 St. James Street, Montreal.

JOSEPH ANGELL, CHAS. C. McFALL,  
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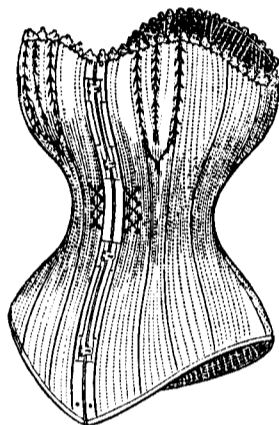
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